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THE Sacred Ceremonies of Low Mass

By FELIX ZUALDI, of the
Congregation of the Mission.
Edited, with Additions & Notes,
and Harmonized with latest De-
crees by M. O'CALLAGHAN,
Priest of the same Congregation

SEVENTH EDITION—ELEVENTH THOUSAND

Sacra Missae oblatione nulla major, nulla utilior, nulla amabilior, nulla Divinae
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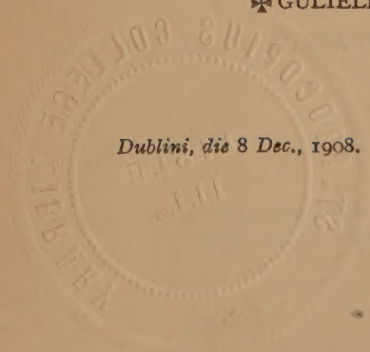
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PREFACE TO SEVENTH EDITION.

IN introducing in its new garb this Seventh Edition of our Book on the *Ceremonies of Low Mass*, which has for so many years met with such favour and constant patronage not only at home far and wide, but in the Colonies, on the Continent and throughout the United States, the Editor begs to return to the Clergy and Ecclesiastical Students, and particularly to the Bishops and Heads of Colleges who have so kindly recommended it, his best and cordial thanks.

All this, as well as the sacred nature of the work itself, has imposed the obligation on him of redoubling his pains in bringing out this new Edition. He has inserted some valuable notes in the body of the work taken from authentic sources, he has remodelled the matter in the Appendix, and divided it into sections, and he has gathered into a new and separate chapter a large number of Roman Decrees and decisions. Finally, he is supplying what was missed in the previous Editions, a copious and exhaustive Index.

Should the book, with God's blessing, continue in the future, as it has done in the past, to contribute to the more accurate knowledge of the Ceremonies of Low Mass and to the edifying celebration of its sacred rites, his warmest aspirations will be fully realized.

“ Pia Mater Ecclesia Ritus quosdam in Missa instituit. Caeremonias item adhibuit . . ex Apostolica disciplina, et Traditione quo et Majestas tanti sacrificii commendaretur, et mentes Fidelium per haec visibilia religionis, et pietatis signa ad rerum altissimarum, quae in hoc Sacrificio latent, contemplationem excitarentur.” (*Ex Conc. Trid. Sess. 22, c. 5.*)

“ Recepti et approbati Catholicæ Ecclesiæ ritus, qui in minimis etiam sine peccato negligi, omitti aut mutari haud possunt, peculiari studio ac diligentia servantur.” (*Roman Council held under Benedict XIII. in the year 1725.*)

“ Decreta a S.R.C. emanata et responsiones quæcumque ab ipsa propositis dubiis scripto formiter editæ, eandem habeant auctoritatem, ac si immediate ab Ipso Summo Pontifice promanarent, quamvis nulla facta fuerit de iisdem relatio Sanctitati Suæ.” (*From S.R.C. Decree approved of by His Holiness Pius IX., 23rd May, 1846.*)

AUTHOR'S INTRODUCTION.

THE august Sacrifice of the Mass comprises in itself all that is most sublime and sacred in our Holy Religion. All the sacrifices of the Old Testament were only shadows of that of the New, which, as St. Leo says, really offers to God what the Jewish sacrifices only promised. The offering should bear some proportion to the person to whom it is made; but since the ancient sacrifices were only weak and needy elements, they could in no way satisfy for man's debts to God, and hence another sacrifice was required. The old victims were insufficient, the Levitical priesthood was impotent in the sight of God, therefore it was necessary, as the Fathers of the Council of Trent express it, that by the ordination of God the Father of Mercies, another Priest, according to the order of Melchisedech, our Lord Jesus Christ, should arise, who would consummate and bring to perfection all who were to be sanctified. Although our Lord fully consummated the sacrifice by offering Himself to God the Father and by dying on the altar of the Cross for our redemption, yet His priesthood was not to expire with His death, but was to continue visible in His Church to the end of ages, as He Himself promised at His Last Supper when, instituting the Eucharistic Sacrifice, He gave the same divine authority to the Apostles and to their successors. Every Priest can, therefore, say to himself when ascending the altar : I am no longer a mere man of clay, a weak

creature—being identified with Jesus Christ through the power and the infinite value of the Victim I am about to offer. With what a high degree of virtue ought such a dignity be accompanied !

There are four kinds of worship given to God in the Sacrifice of the Mass. The first is called *Latreutic*, which is due to Him and can be given to His Infinite Majesty alone, and which is rendered by the Sacred Victim along with the adoration of the faithful, of the Saints, and of the Angelic Hosts, who, according to the opinion of the Fathers, reverently surround the altar. The second form of worship is termed *Eucharistic*, by which man raises his voice in perfect thanksgiving to his most generous Benefactor. In it the excess of the Divine Goodness invests us with the power of offering abundant satisfaction to Him ; and the greatest advantage we derive from this benefit is, that we can thereby make an adequate return for what we have received from God. God delivers us from the abyss ; we present to Him the Deliverer. He opens heaven to us ; we offer to Him the Heir. So much does the supreme goodness shine forth in the Holy Sacrifice of the Mass, that not only is our act of thanksgiving in keeping with the great benefits conferred upon us, but forms a return in some way suitable for the great love manifested in His conferring them upon us. Not merely once, as St. Gregory Nazianzen remarks, as when our Blessed Lord offered Himself in the Incarnation to His Eternal Father, but a thousand times, when we offer that Divine Son in the Mass, impassible and glorious as a worthy victim of thanksgiving. The third act of worship is *Propitiatory*—to appease the anger of God, to satisfy the demands of His justice,

and to obtain the pardon of our sins. Man should appease the Lord to whom he has been ungrateful, and avert His anger lest he might be cast off for ever. All other creatures cried for vengeance against sinful man : Jesus Christ appeared and immolated Himself on the Cross ; peace came upon the world, man's sins notwithstanding, and the unbloody Sacrifice of the Mass pours out on him the grace of repentance and reconciles him with Divine justice. The Sacrifice of Calvary supplied the treasures, that of the Mass distributes them. From the treasury, judge of the key ; and if the Passion of Jesus Christ fits us for the benefits of Redemption, the Sacrifice of the Mass enables us to enjoy them, for St. Chrysostom says : “ *Tantum valet celebratio Missae quantum mors Christi in cruce,*” and the Church herself moreover assures us of it in these words : “ *Quoties hujus hostiae commemoratio celebratur, opus nostrae Redemptionis exercetur.*”

But the worship we render to God as the Author of every good gift, is based upon our prayers, serving as we do a Lord who wishes us to pray to Him, uniting His own glory with our best interests. “ Call upon Me,” He says, “ in the day of trouble ; I will deliver thee, and thou shalt glorify Me.” Prayer constitutes the fourth act of worship, called *Impetratory*, for the due rendering of which to God the Mass furnishes us with the best of all means of moving the Divine liberality in our favour. We are unworthy not only to be heard but even to ask, and consequently unworthy of receiving, from the very fact that we are obliged to ask. The Word of God prayed for us, and “ was heard for His reverence.” In the Mass He prays to the Father continually for us, in the same manner as He did, bathed

with tears and blood, on the Cross, and we through Him are heard. On the altar the wood of Salvation is raised, the life-giving Host is laid, and there is worked the most sublime miracle, ravishing in ecstasy of wonder earth and heaven. The Son of God, the invisible High Priest, the Holy Pontiff, just, innocent, separated from sinners, higher than the heavens, and able to compassionate us in our infirmities, intercedes for us with unutterable groanings, and becomes our propitiation, our victim; and the Eternal Father, who promised to hear everyone invoking Him in the name of His Son, cannot refuse the Son Himself praying, and offering Himself for us. "O Father!" we may suppose Him to exclaim in the Mass, "O Father! wilt Thou not remember the sacrifice which I consummated on Calvary? Look down on the renewal of it, that Thou mayst bestow on My brethren the graces I gained by My death." Such is the excellence of the sacrifice of our altars. Would to heaven that all the Priests going forth every day with joy to the mystic Calvary, animated with sublime sentiments of religion, and covered with the blood of our Redeemer, would present themselves to the Father uniting, as St. Gregory the Great remarks, by an interior and invisible sacrifice, their groans to those of the Victim who died for men, and showing themselves alive to their solemn office and to the wants of poor souls. Then would they, by the Mass, honour the majesty of God, thank Him for His benefits, appease His justice, and implore His mercy.

And since of all our functions, the Mass is the most holy and the most divine, fulfilling, as it does, the four great ends already mentioned, it appears very clear that no study or diligence should be omitted by the

Priest in order that such a sacrifice may be celebrated with the greatest possible interior purity and exterior devotion, as the Council of Trent directs, declaring that the terrible anathemas fulminated by the Prophet against those who perform negligently the functions prescribed for divine worship apply rigidly to the ministers who celebrate Mass with irreverence. In order then that the Priest may avoid so grave a fault, and the divine malediction consequent on it, let us remind him in the Introduction to this work what he ought to do before celebrating, while celebrating, and after having celebrated. All may be reduced to these three points: 1st, Preparation; 2nd, Reverence and Exactness; 3rd, Thanksgiving.

1. The *Preparation* is remote and immediate; the remote consists in the pure and virtuous life which should be led by the Priest, in order that he may celebrate worthily. Therefore his acts, his words, his thoughts should breathe of purity, that he may be fit to celebrate with proper dispositions. If he who handled the sacred vessels of old should be pure, how much more so must the Priest be, who bears in his hands and in his breast the Incarnate Word of God? This purity of life consists, first, in preserving himself undefiled from every sin, not only mortal, but also every deliberate venial sin, and even from every affection to venial sin; and secondly, it consists in applying himself most diligently and constantly to the acquisition of every virtue. "Qui justus est, justificetur adhuc, et sanctus, sanctificetur adhuc" (Apoc. xxii. 11).

For the immediate preparation, mental prayer is requisite. The venerable John of Avila prescribes an hour and a half; St. Alphonsus reduces the time of

immediate preparation to half an hour, and even to a quarter ; but he adds, indeed, a quarter of an hour is too little. The Passion of Jesus Christ should be the continual thought of the Priest. Having finished his meditation it is meet he should recollect himself for some time before proceeding to celebrate, and consider the great action he is about to perform. He should seriously ponder, says St. Augustine, these four thoughts : “ Cui offeratur, a quo offeratur, quid offeratur, pro quibus offeratur.” On entering the sacristy, he should say with St. Bernard : “ Worldly affections and solitudes, wait here until I have celebrated Mass.” The Priest should likewise consider that he is about to call from heaven to earth the Word Incarnate, to sacrifice Him anew to the Eternal Father, to be fed with His sacred flesh ; he should in fine reflect upon his most serious responsibility in becoming at the altar the mediator between God and man.

2. *Reverence and exactness.*—It is necessary, in celebrating, to manifest all the reverence due to so great a sacrifice. This reverence means that due attention be paid to the words of the Mass, and that all the ceremonies prescribed by the Rubrics be exactly observed. As to the attention, the Priest sins by wilful distractions while saying Mass ; and these wilful distractions, if occurring at the consecration of the sacred species, or during a notable portion of the Canon, are, according to a large body of theologians, mortal sins. It is not considered possible that a Priest so acting could fulfil what is prescribed by the Rubric in these words : “ Sacerdos maxime curare debet ut . . . distincte et apposite proferat . . . non admodum festinanter, ut advertere possit quae legit.”

Exactness regards the fulfilment of the ceremonies

enjoined by the Rubrics, in the celebration of the Divine Sacrifice. The Bull of St. Pius V., found in the beginning of the Missal, strictly commands that the Mass be celebrated according to the rite of the Missal, so that no wilful omission, even though it be trivial, of what is prescribed for the actual celebration of Mass, whether in word or in action, can be excused from the guilt of, at least, venial sin. It is commonly held this does not apply to what we have said of the preparation for the sacrifice and thanksgiving after it. Words half pronounced, genuflections half formed, incomplete signs, and confused and hurried actions, may lead to grave sacrilege. There are some who hurry over the Mass in such a way that the interrogation might be put regarding them which Tertullian used for another purpose: "Sacrificat, an insultat?" Of such ministers it might be said that they are not Priests but executioners, who insult the Passion of Jesus Christ; they are perfidious Jews, who, instead of pleading for pardon, bring upon their souls everlasting malediction. Add to this the scandal given by him who celebrates without devotion. The people respected our Divine Saviour in the beginning of His public life, but when they saw Him despised by the priests they lost all reverence for Him, and cried out for His death. The greater number of authors, including Benedict XIV., Clement IX., and other very learned pontiffs, declare that the celebration of the Sacrifice of the Mass should not occupy more than half an hour, nor less than the third part of an hour. Such a space of time is prudently considered sufficient both to secure a due and reverent celebration, and to prevent weariness on the part of those assisting. Whoever fails herein

merits reprehension ; but he who gets through the Mass in a less space of time than a quarter of an hour is, as St. Alphonsus holds, guilty of mortal sin.

3. Fervour in *Thanksgiving* after Mass is the surest proof that a Priest has offered the sacrifice with a heart animated with holy affections. If he has celebrated with the fire of the love of God it will not be easily extinguished in him. Every benefit claims its acknowledgment. Now, let us consider what gratitude is due to God by the Priest who has been just permitted to say Mass ! “ Oh ! what an abuse and what a shame,” cries out St. Alphonsus, “ to behold so many Priests who, after having celebrated Holy Mass, after having received from God the honour of offering to Him in sacrifice His own Divine Son, and after having been fed with His most Sacred Body, with tongues still purpled with His most precious Blood, and having hurried over some short prayers coldly and inattentively, commence immediately to discourse of useless things or of worldly business ; or else go forth carrying about the streets Jesus Christ, who is still reposing in their breasts under the sacramental species.” With such might we deal, as the Venerable John of Avila once did with a Priest who left the church immediately after having celebrated. He sent two clerics, bearing lighted torches, to attend him, and they, when asked by the Priest what they meant, replied : “ We accompany the Blessed Sacrament which you carry in your breast.” Alas ! how sad ! and yet this is the fittest and most precious time to treat of our eternal salvation and to gain new treasures of grace. This is the propitious hour in which we should present to our Saviour devout offerings and thank Him for the privileges just conferred.

After Communion, as St. Teresa says, let us not lose so good an opportunity of treating with God, since His Divine Majesty is not wont to reward sparingly him from whom He receives a hearty welcome. As long as the sacramental species remains, every act of virtue possesses greater value and merit, because of the strict union which then exists between the soul and Jesus Christ, as He Himself declared : “ *Qui manducat meam carnem et bibit meum sanguinem, in me manet et ego in illo.*” Therefore acts performed at this time have the highest degree of efficacy and value, for, says St. Chrysostom : “ *Ipsa re nos suum efficit corpus.*” Jesus places Himself in the soul as on a throne, and He seems to say to her, as He formerly did to the man born blind, “ *Quid tibi vis faciam ?* ” . . . Would it not then be most advisable that every Priest should entertain Himself with Jesus Christ for half an hour after Mass, says St. Alphonsus ; or even for a quarter of an hour ? The first portion of the time of thanksgiving should be devoted by the Priest to the recital, more with his heart than with his lips, of the customary prayers proposed by the Church, which are found in all Missals and Breviaries. The second part should be spent in loving communion with Jesus, in sentiments of adoration, of thanksgiving, of oblation, and of supplication. The Priest should pray for himself and for the Church ; he should pray for all the people in general, and in particular for those of his own diocese, of his country ; for his relatives ; for the living and for the dead ; for all the members of the Catholic Church ; he should pray for all, that all may come to know, to love, and to serve God on earth, and so afterwards to glorify Him with the angels and saints in heaven.

EXTRACT FROM THE COUNCIL OF TRENT.

“What care is necessary that the Holy Sacrifice of the Mass may always be celebrated with profound reverence and special piety! This can be easily realized if we remember that in Holy Writ *he* is declared accursed ‘who doth the work of God negligently’ (Jer. xlviii. 10), and that undoubtedly no act can be performed by the faithful so sacred and so divine, so holy and awe-inspiring, as this Wonderful Mystery, in which the life-giving Victim is daily immolated by the Priest on our Altars, that we may be reconciled to the Eternal Father. Therefore every effort is to be made and all care taken that these sacred mysteries be performed with the greatest possible purity of heart and with a stainless conscience as well as with exterior piety and devotion.”

PART I

GENERAL RULES

REGARDING THE

CEREMONIES OF LOW MASS.

CHAPTER I.

WHAT THE PRIEST SHOULD KNOW BY HEART.*

1. The Prayer, *Da, Domine, virtutem, etc.*, which is to be said while washing the hands, and *Impone Domine, capiti, etc.*, with all the others to be recited while vesting.†

2. From *In nomine Patris, etc.*, at the beginning of the Mass to the Introit.

3. The *Munda cor meum, etc.*, and the *Dominus*

* Those about to be ordained Priests must not defer learning all they have to say by heart at Mass until they are practising the ceremonies, as they cannot expect to attend at the same time to two things requiring, each of them, the most serious application. In the first place, let them devote sufficient time to learn thoroughly the prayers to be committed to memory, and then make themselves masters of the general rules, as laid down in Part I. of this work. Let them repeat the prayers to themselves, until, sooner or later, they become familiar with them. Thus mastering what is more difficult and troublesome, they will be better able to learn the particular ceremonies when practising them.

† For these prayers, and the others to be mentioned, let us once for all refer the reader to Part II. of this book.

sit, etc., before the Gospel, and after it the *Per Evangelica dicta, etc.*

4. The *Suscipe, Sancte Pater, etc.*, at the offering of the Host, and the *Deus qui humanæ substantiæ, etc.*

5. The *Offerimus tibi, Domine, etc.*, at the Offering of the Chalice. *In spiritu humilitatis, etc. Veni Sanctificator, etc.*, and at least the first verses of the Psalm *Lavabo, etc.*

6. The *Suscipe, sancta Trinitas, etc.*, with the *Orate fratres ut meum, etc.*

7. In the Canon, from *Te igitur, etc.*, as far as the words *haec sancta sacrificia illibata, etc.*

8. After the *Quam oblationem, etc.*, from the words *benedictam, adscriptam, etc.*, with what follows, to *Haec quotiescumque* after the Consecration inclusively.

9. In the *Unde et memores . . .* the words *Hostiam* ✠ *puram, etc.*

10. The *Supplices rogamus* as far as the *Memento* of the Dead.

11. *Per quem hæc omnia, etc.*, to the *Pater noster.*

12. In the *Libera nos, etc.*, from the words *Da propitius pacem, etc.*, to *Haec commixtio, etc.*, inclusively.

13. The three Prayers before receiving, as the Priest must look at the Sacred Host while reciting them.

14. Before taking the Host to receive it, the *Panem coelestem, etc.*, with the rest as far as the ablution of the fingers inclusively.

15. The *Placeat tibi, etc.*, and the *Benedicat vos, etc.*

There are other things useful to know by heart, viz. : The *Gloria in excelsis, etc.*, the *Credo, etc.*, the Psalm *Lavabo*, and the Gospel of St. John, to avoid many inconveniences.

CHAPTER II.

DIFFERENT TONES OF VOICE.

§ I. Some portions of the Mass have to be read *secretly*, so that the Celebrant hears them, unless indeed prevented by some physical inability or extrinsic impediment, but they should not be heard even by those around the altar: other portions in a *moderate* and *somewhat raised* tone of voice, so as to be heard by the server and those around the altar, and other parts in a *clear* and *intelligible*, but moderate and grave voice, such as will excite devotion. The obligation of thus varying the voice binds under pain of sin, at least venial, though some few falsely suppose that such Rubrics are not preceptive (*St. Liguori, Cer., p. 1, cap. 3, n. 6*).

§ II. The following parts are to be said in a *clear* voice:

The Antiphon <i>Introibo</i> , <i>etc.</i> , and the Psalm <i>Judica, etc.</i> , with the Confession.	The Epistle or Prophecies, with the Gradual, Verse Tract, or Sequence. The Gospel.
The Introit.	The <i>Credo</i> .
The <i>Kyrie eleison, etc.</i>	The Offertory.
The <i>Gloria in excelsis, etc.</i>	The Preface.
The <i>Dominus vobiscum</i> .	The <i>Per omnia, etc.</i> , with
The first Prayers or Collects.	<i>Pater noster, etc.</i> , and
The <i>Oremus, Flectamus</i> <i>genua, Levate, etc.</i>	<i>Pax Domini, etc.</i> The <i>Agnus Dei</i> .

The Communion.	<i>dicamus Domino,</i>	or
The last Prayers or Post Communions.	<i>Requiescant in pace.</i>	
	The <i>Benedicat vos, etc.</i>	
The <i>Ite Missa est</i> , or <i>Bene-</i>	The last Gospel.	

§ III. The following portions are to be said in a *moderate* voice :—

1. The two words *Orate fratres.*
2. The *Sanctus* to the second *in excelsis.*
3. The three words *Nobis quoque peccatoribus.*
4. The four words only, *Domine non sum dignus.*

All the other parts are to be said in a low or *secret* voice, as ordained by the Rubric (*Gen., tit. 16. n. 1*).

§ IV. In pronouncing the words, we must avoid :—

1. Precipitation, so that we may be able to attend to what we read and to the distinct pronunciation of it.
2. Excessive slowness which would weary those present.
3. Too high or noisy a tone which would disturb others celebrating (*Rub. Gen., tit. 16. n. 2*).*

* We give the words so that they may be well weighed, and their teaching reduced to practice :—" *Sacerdos autem maxime curare debet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat ; non admodum festinanter ut advertere possit, quae legit ; nec nimis morose, ne audientes taedio afficiat ; neque etiam voce nimis elata, ne perturbet alios, qui fortasse in eadem Ecclesia tunc temporis celebrant ; neque tam submissa, ut a circumstantibus audiri non possit, sed mediocri et gravi, quae et devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur, intelligant. Quae vero secreto dicenda sunt, ita pronuntiet, ut et ipsemet se audiat, et a circumstantibus non audiatur.*"

St. Alphonsus says it would be a mortal sin to pronounce the words of consecration so loud as to be heard 40 paces or yards from the Altar (*De Cœrem. Miss., p. 33*).—ED.

CHAPTER III.

MANNER OF STANDING, AND MOVING, AND OF DEPORTING ONESELF.

§ I. As to the mode of standing, the Rubric thus speaks: *Stans* (*tit. 3, n. 4*) *Erectus* (*tit. 7, n. 5*). *Stans erectus* (*tit. 8, n. 4*). Unless the Priest is directed to incline, or make some other reverence, he will remain upright, not stooping, nor leaning his body or head to either side. He must also avoid swinging the body to and fro, or leaning against the altar, or resting on it with his arms or elbows. Three times only does he rest his elbows on the altar: 1. At the Consecration of the Host. 2. At the Consecration of the Wine. 3. While consuming the Sacred Host. He ought to do this becomingly, resting his arms somewhat upon the altar.

§ II. With regard to his manner of walking, the Rubric says (*tit. 2, n. 1*): “*Procedit autem oculis demissis, incessu gravi, erecto corpore.*” As to custody of the eyes, the Priest ought, all through the Mass, but particularly when he moves to and fro or about the altar, to observe it strictly by keeping his eyes cast down, so as to edify the faithful whose attention is so much turned towards him.

Gravity in walking and moving about must be attended to, not only coming to and from the altar, but also while celebrating—great composure, ascending

and descending the altar steps, turning towards the people, going from the middle to the side of the altar, and *vice versa*. He should not move sideways.

§ III. He must be equally on his guard against that slowness which fatigues, and that hurry which gives scandal. Everything must be done at the time and in the way prescribed. As the time for the action is not to be anticipated, neither are the words to be disconnected from the actions which they should accompany (*Liguori, Cer., p. 1, c. 17, n. 3*). If he diligently observes this rule, it will preserve him from many faults and defects, into which not a few daily fall. And let it not be said that these are trifling matters unworthy of attention; for the Rites of the Church (as was wisely declared by the Roman Synod, 1725, *tit. 15, n. 11*) “in minimis etiam sine peccato negligi, omitti, vel mutari, haud possunt.”

CHAPTER IV.

KISSES OF CERTAIN OBJECTS AT LOW MASS.

§ I. Regarding kisses, observe *in general* :

1. Whatever is to be kissed must be touched with the lips.

2. The kisses must not be audible.

§ II. The Amice, Maniple, and Stole are kissed on the cross in the middle, when vesting (*Ritus, tit. 1, n. 3*), and unvesting even at Masses of the Dead (*Baldeschi, Sac. Cer., p. 1, c. 4, n. 1*). The Chasuble is not kissed, though it has a cross on it (*Merati in Gav., p. 2, tit. 8, n. 6, xxiv.*).

§ III. The *kissing of the altar* is to be done as follows :

1. The altar is always kissed in the middle, and never at the sides ; and without twisting the body or turning the neck (*Rit. tit., 4, n. 1*).

2. When kissing the altar, the Priest should not stand too near it, but must first withdraw a little and then bend straight towards the Cross. Thus, also, should he do when he makes a profound bow near the altar, taking care to avoid all contortions of the body or neck* (*Baldeschi, p. 1, c. n. 36*).

* Many kiss the altar not in the middle but at one side, to avoid fragments of the Host that may possibly be there ; and on the same principle numbers fear to open out the entire Corporal from the beginning of the Mass ; yet the Rubrics say : " Sacerdos

3. In the act of kissing the altar, he extends his hands on either side outside the Corporal, but not farther than such a position will require. After the Consecration his hands are kept on the Corporal (*Liguori, Cer., p. I, c. 4, n. I.*)

§ IV. The *kissing of the Missal* :

It is kissed after the first Gospel in Masses of the Living only : and in this case the Priest, taking the Missal in both hands, raises it up somewhat, at the same time bending a little and kissing it at the beginning of the Gospel he has just read.

§ V. The *kissing of the Paten* :

Only in the prayer *Libera nos, etc.*, at the words *da propitius, etc.*, he kisses it on the inner part towards the edge, according to a Decree of the Sacred Congregation of Rites, 24 July, 1683, but not where the Host is to pass or rest.*

ascendens super altare extrahit Corporale . . . quod extendit in medio altaris, osculatur altare in medio" (*Rit., tit. 11, n. 2, and tit. 4, n. 1*).—ED.

* It is generally kissed at the upper part near the hand.

CHAPTER V.

THE EYES. I

§ I. While celebrating, the eyes, as a rule, are to be cast down, but when anything is to be read, they are to be kept fixed on the Book, although the Priest may have by heart what he reads.

§ II. He raises his eyes nine times :

1. Before inclining to say *Munda cor meum*.
2. Before the *Suscipe sancte Pater*, at the offering of the Host.
3. During the entire of the prayer *Offerimus*, at the offering of the wine.
4. At the *Veni Sanctificator*.
5. Before the *Suscipe Sancta Trinitas*.
6. At *Deo nostro* of the Preface.
7. Before *Te igitur*, at the beginning of the Canon.
8. When saying the words *et elevatis oculis in coelum*, before the consecration of the Host.
9. Before giving the blessing to the people, at *Benedicat vos Omnipotens Deus*.

The eyes must not be raised at any other part of the Mass. It is commonly taught, that when the eyes are raised, as above indicated, they are to be directed to the Cross, which, according to the Rubric (*Gen., tit. 20*) ought to be higher than the candlesticks. If however

it be lower, the eyes are then to be directed towards heaven ; since at the words in Nos. 4, 8, and 9 just given, the Rubric (*tit.* 8, *n.* 4, and *tit.* 12, *n.* 1) says that the eyes are to be raised to heaven. After the eyes have been raised, they ought to be immediately lowered again, unless during the *Offerimus*, as has been said.*

§ III. The eyes are to be *fixed on the Blessed Sacrament* :

1. At the elevation of the Host and Chalice, and as often as the Priest touches the Blessed Sacrament.
2. While making the *Memento of the Dead*.
3. At the entire of the *Pater Noster*, when read, but not when sung.
4. At the three prayers before the Communion.
5. At *Supplices te rogamus*, as it necessarily follows from the posture prescribed.
6. When any act is done in connexion with the Blessed Sacrament.

* When the principal altar-piece is the Crucifixion, whether sculptured or painted, it is not *necessary* to have a cross between the candlesticks. A little cross over the tabernacle or its canopy, or one upon a frame in front of it, though it have on it the figure of our Lord Crucified will never count. (*Bened. XIV. in Constit. Accepimus*—et S.R.C. 17 Sep. 1822.)

" Rubrica Missalis prescribit (*tit.* xx) ut super altare collocetur crux in medio : et S.R.C. ut crux collocetur inter candelabra : et Cerem. Episc. jubet ' ut crux ipsa tota candelabris supereminat cum imagine sanctissimi crucifixi ' (*Lib.* 1, *c.* 21, *n.* 11). Nunquam ante tabernaculum sed potest collocari super tabernaculum non tamen in throno ubi exponitur SS. Eucharistæ Sacramentum sed poni potest ante vel post thronum." Vide *Decr.* 3576.—ED.

CHAPTER VI.

GENUFLECTIONS.

§ I. With regard to genuflecting on *one knee*, it is to be remarked :

1. The right knee must touch the ground, close to the left heel (*Liguori, Cer., p. I, c. 17, n. 10*).

2. The body is not to be bent forward or sideways.

3. The right foot must not be dragged along the ground, nor put beyond the *predella*.

4. Having touched the ground with the right knee, the Priest must rise at once, but with gravity and becomingness. It is to be remarked that in prescribing the genuflections from the Consecration to the Consumption, the Rubric does not make use of the simple word *genuflect*, as it does for *Flectamus genua*, (*tit. 6, n. 4*) ; but ordinarily gives some words in addition, such as “*genuflexus Sacramentum adorat*” (*tit. 9, n. 3*), “*genuflexus eum adorat*” (*tit. 8, n. 5*), “*genuflexus sanguinem reverenter adorat*” (*tit. 8, n. 7*). Therefore the Rubric seems at least to insinuate that such genuflections are to be made with greater gravity, composure, and devotion, out of reverence for the Blessed Sacrament, which is on the altar. I say *at least*, for many think that a bow of the head ought to accompany them, in conformity with the Rubrics already cited.

5. Except in the case just mentioned, no other reverence, or even inclination of the head, is to be

combined with the genuflection, and to act otherwise would be, according to St. Liguori (*Cer.*, p. 1, c. 7, n. 7), a decided mistake.

6. The Celebrant when at the altar, whether in the middle or at either side, must not hold his hands joined when genuflecting, but extended on the altar as will be explained in Chapter IX., unless when genuflecting just before the elevation of the Host.

7. If he is to make a genuflection while reading the Gospel, it must not be towards the altar, unless the Blessed Sacrament is exposed for public veneration, but towards the Book, which ought to be placed obliquely. In all other cases it is made towards the altar.

8. Before genuflecting, when at the altar, the Priest should draw back a little the left foot, and then genuflect, to avoid striking the front of the altar with the left knee.

9. Whenever anything is to be done with the Blessed Sacrament, he must, ordinarily, make a genuflection beforehand, and another afterwards (*Cer.*, tit. 19, n. 45).

§ II. The *genuflecting on both knees* takes place :

1. Whenever, going to or from the altar, the Celebrant passes by where the Blessed Sacrament is exposed, elevated or administered to the faithful or carried near him through the Church. With regard to these genuflections it is to be observed : 1. That if the Priest has the Chalice in his hands, he must first kneel, then uncover and adore, making an inclination of the head to the Blessed Sacrament, and finally cover before

rising. 2. That if he has the Chalice in his hands, he must not place the Biretta (Cap) on the Burse (S.C. of Rites, 1 Sept., 1703), but give it to the Server, or retain it himself in his right hand, turning the inner part towards his breast, and supporting with the side of the hand the Burse, lest it might fall. 3. That he ought not to rise from his knees, till the Blessed Sacrament has passed, or the Elevation is finished and the Chalice placed on the altar (*Rit. Miss., tit. 2, n. 1*). He need not wait till the Communion is over, especially if there be a large number of Communicants ; in which last case, having adored the Blessed Sacrament on both knees, he will rise and proceed on his way (S.C. of Rites, 5 July, 1698).

2. In Low Masses, when he reads the Passion, and comes to "Emisit spiritum," or the other equivalent expressions, he kneels towards the Book for a short time, say for the space of a *Pater noster*.

CHAPTER VII.

BOWS.

§ I. There are three kinds of bows or reverences : *profound, moderate, simple* or *slight*.

The *profound* is made by bending the waist, so that, if standing, one could touch the knees with crossed hands (*Mer. in Gav., p. 2, tit 2, n. 1.*)

The *moderate* is made by bending the head, and to some extent, the shoulders (*Cert., tit. 6, n. 16*).

The *simple* is made by inclining the head, and almost insensibly the shoulders (*Baldes., Sac. Cer., p. 1, c. 4, a. 2, n. 16*).

§ II. The *profound* inclination is prescribed by the Rubric :

1. On arriving at the altar to say Mass,* if the Blessed Sacrament is not there (*Rit. Cel., tit. 2, n. 2*).

2. On coming down from the altar, to begin Mass, if the Blessed Sacrament is not there (*tit. 3, n. 1*).

3. The Rubricists add : On leaving the altar after Mass, if the Blessed Sacrament is not there (*Baldes., Sac. Cer., p. 1, c. 2, n. 3*).

* Before the Priest bows profoundly, when holding the Chalice in his hands, he must lower the Chalice a little, and then holding it so, make the due inclination. Thus he will avoid the unseemly action of some, who raise the Chalice and offer it, as it were, to the image to which they incline, and then all at once precipitate it or bend it in various unbecoming ways.

In these three cases the Priest assumes the upright position immediately after having inclined profoundly ; but in the following four cases, on the contrary, he remains inclined :

1. From the beginning of the *Confiteor*, said by the Priest, till the Server commences his (*tit.* 8, *n.* 7).

2. At the *Munda cor meum*, and the entire of *Jube Domine, etc.* (*tit.* 6, *n.* 2).

3. At the *Te igitur*, in the beginning of the Canon, as far as the word *petimus* inclusively (*tit.* 8, *n.* 1).

4. At *Supplices te rogamus*, as far as *quotquot* inclusively (*tit.* 9, *n.* 1).

§ III. He inclines *moderately* :

1. At *Deus tu conversus, etc.*, and at the versicles that follow (*P.* 2, *c.* 3, *n.* 6).

2. Having ascended the altar, at *Oramus te, Domine, per merita sanctorum tuorum, quorum reliquiae.*

3. At *In spiritu humilitatis*, throughout.

4. At the entire of *Suscipe Sancta Trinitas, etc.*

5. From *Sanctus*—to *Benedictus, etc.*, exclusively.

6. At *Agnus Dei*, and at the three prayers which follow, before receiving the Sacred Host.

7. During the *Domine non sum dignus* thrice repeated.

8. At *Placeat tibi Sancta Trinitas, etc.*

When prescribing the inclinations of numbers 3 and 4 the Rubric (*tit.* 7, *n.* 7), adopts the expression “*aliquantulum inclinatus*,” which clearly indicates the moderate inclination ; in the other six cases, only the word *inclinat* or *inclinatus*, which authors more

commonly explain as likewise implying the moderate inclination (*Laboranti*, *Lib. I, n. 41*).

§ IV. The other inclinations enjoined by the Rubric are simple, supposing a bow of the head only. With regard to these it is to be observed :

1. At the reading of the Gospel the head is to be inclined, when necessary, to the Book.

2. At other parts, even within the Canon (*S.R.C. 7 Sept., 1816*), the Priest, likewise, inclines his head towards the Book, whenever the name *Maria* (*B.V.M.*) occurs, or that of the Saint whose Mass is said, or of whom there is a commemoration made,* and also at the name of the Pope. On other occasions, for instance at the name of *Jesus*, he inclines to the Cross, or to the Blessed Sacrament if publicly exposed (*Rit. Mis., tit. 5, n. 2*). But he does not incline his head, when the names of these Saints are found in the titles of the Epistle or Gospel (*Mer. in Gav., p. 2, tit. 5, n. 2*).

3. Once only is there an inclination of the head at *Per eundem Christum, etc.*, and that just precedes the *Nobis quoque Peccatoribus* (*P. 2, c. 9, n. 4*).

4. At the name of the Blessed Trinity, and that of *Jesus*, it is proper that the head be inclined somewhat

* Under the term *Commemoration* come those saints of whom there is a special mention in the Prayer, either because it is their feast day or its octave, or a day *infra octavam* on which their Mass is said.

Hence, *Commemoration* must not be understood to include the suffrages of the saints contained in the prayer *A cunctis*, in which we incline only at the name of *Maria* (*Gav., p. 2, tit. 5, n. 2*) ; nor should we incline the head in Requiem Masses, when the name of the saint, whose office or commemoration occurs, is met in the Canon.

more than at the names of saints. "Cum profert nomen Jesu vel Mariae, inclinet se, sed profundius cum dicit Jesus" (*Cerem. Epis., tit. 2, c. 8, n. 46*).*

5. When an inclination of the head is to be made, the eyes must not be previously raised, except at *Deo nostro* in the Preface (*P. I, c. 5, § II, n. 6*); and at the word *Deus*, when about giving the Blessing to the people (*P. I, c. 5, § II, n. 9*).

* At the name of the Three Divine Persons the head ought to be inclined as a sign of glory and praise, and in a manner in keeping with this idea (*S.R.C. 4526, n. 40*).

CHAPTER VIII.

HANDS JOINED.

§ I. *Joined at the breast :*

1. They are held before the breast (without resting against the Chasuble), joined palm to palm, with the fingers together, and straight, somewhat turned up and not towards the ground ; with the right thumb upon the left, in the form of a cross, before the Consecration ; and after it, with the thumb and index finger of each hand joined together (*Ordo et Ritus*, 2, 3, *etc.*).

2. When the hands are not engaged, they should always be kept joined before the breast (*Cert.*, *tit.* 2, *n.* 9).

3. It is to be specially observed that the hands are to be held joined before the breast (*not* resting on the altar), at the *Munda cor meum*, *etc.* (*tit.* 6, *n.* 2), at the *Sanctus*, *etc.* (*tit.* 7, *n.* 8), and at the *Agnus Dei*, *etc.* (*tit.* 10, *n.* 2) ; and at the other times, as will be laid down (§ II, *n.* 3).

§ II. *Joined on the altar :*

1. The hands must be so joined on the altar, that the little fingers may not rest on the table of the altar, or the Corporal, but touch the front of the altar ; the next fingers should be joined closely to them, and rest on the upper surface of the altar.

The hands when joined at Mass on the edge of the altar should be held in that way (*tit.* 4, *n.* 1) ; not only before, but also after the Consecration (S.R.C., 7 *Sept.*, 1816). The hands are joined and laid on the altar at : *Oramus Te Domine,—In spiritu humil.—Suscipe, S. Trinitas—Te igitur—Domine I. C. qui dixisti—Placeat tibi.*—ED.

2. Whenever the Celebrant is in the middle of the altar, and bows *profoundly* or *moderately*, with his hands joined, he should rest his hands, as above, on the altar. The only three cases excepted are those in *n.* 3 of the preceding chapter.

§ III. *Joined near the face :*

At the two *Mementos*, and also after the reception of the Sacred Host. It is not to be understood, says Merati (*in Gav.*, *p.* 2, *tit.* 8, *n.* 7), that the hands are to be held as high as the eyes, or touching the face, the nose, or the mouth. It is sufficient that the tips of the fingers come near the mouth or chin, and **it** is not becoming they should be higher. The Rubric, indeed (*tit.* 8, *n.* 8), at the first *Memento*, allows the hands, if one wishes it, to be held at the height of the breast.

CHAPTER IX.

HANDS DISJOINED.

§ I. *Disjoined at the breast :*

1. It is supposed that the hands have been previously joined at the breast, before being disjoined, which the Rubric, as St. Liguori observes (*p. 1, c. 7, n. 18*), in using the words “*extendens . . . manus*,” clearly shows. Hence the hands must be joined before the *Credo* (*p. 2, c. 6, n. 7*), and the *Te igitur* (*p. 2, c. 8, n. 1*), because, at the beginning of the Creed and of the Canon, the Rubric (*tit. 6, n. 3*, and *tit. 8, n. 1*) says “*extendens manus*.”

2. While being extended, they must not be lowered or raised, nor the palms turned up, but the hands should be placed in front of the breast, at either side (*Rit., tit. 5, n. 1*), so that the palm of one hand may exactly face that of the other, all the fingers being extended and joined, and the tips slightly turned upward.

3. After the Consecration of the Host, only the three fingers are extended, while the thumbs and index fingers should be kept joined till after the Ablution (*Rit., tit. 8, n. 5*).

4. The hand disjoined before the breast, must not be brought too near or kept at too great a distance, held too high or too low, but so that “*summitas humerorum altitudinem, distantiamque non excedat*” (*tit. 5, n. 1*).

§ II. *Disjoined on the altar :*

1. The hands having been disjoined are placed, as far as the wrists, upon the edge of the altar, but outside the Corporal before the Consecration. And after the Consecration upon the Corporal, but towards the edge of it, through reverence for any fragments that may remain on it (*Baldes, Sac. Cer., p. 1, c. 1, a. 8, n. 81*).

2. Whenever the right or left hand is placed on the altar, it should be fully extended, not on its edge, but with the palm laid on the altar, and with the fingers joined. After the Consecration, this must be done, so that the thumbs and index fingers may not touch the Corporal. It is a mistake to raise the fingers upwards, when genuflecting (*Liguori, Cer., p. 1, c. 17, n. 11*)

CHAPTER X.

HANDS EXTENDED, AND THEN JOINED OR RAISED BEFORE THE BREAST.

§ I. The hands are *extended, and then joined* :

1. On saying *Oremus* before *Aufer a nobis*.

2. At *Oremus* before Offertory.

3. At *Orate fratres*.

4. Whenever *Dominus vobiscum* is said towards the people.

In these four cases the hands are joined immediately after being extended : for all of which see Part II.

5. Throughout the prayers the hands are extended, and are joined only at the conclusion, *Per Dominum* or *Per eundem*. But if the prayer concludes with *Qui vivis* or *Qui tecum*, the hands are joined at *in unitate*, and they are held thus joined (*Rit., tit. 5, n. 1*) till the end of the conclusion, whatever it may be. Hence the Priest must not, at this time, search for the next prayer, nor turn the leaves, nor close the Missal.

6. They are extended at the Preface, from *Vere dignum* to *Sanctus*—they are then joined.

7. They are extended at the Canon, from the words *in primis*, except at the *Memento*, and when engaged in performing any special action.

8. They are extended during the *Pater noster* : and at the end of it, it would seem the Priest should not join

his hands ; at least his doing so is not prescribed by the Rubric of the Missal or the *Ceremoniale Episcoporum*.

§ II. The hands are *extended, joined and parted at once* :

1. At *Oremus*, whenever it is said *in cornu Epistolae*.
2. Being extended at the Preface, they are joined at the *Domino* of the *Gratias agamus*, and again extended at *Vere dignum*.

§ III. The hands are *extended, raised, and immediately joined* :

1. At *Gloria in excelsis* (*Rit.*, *tit.* 4, *n.* 3).
2. At *Credo in unum Deum* (*Ordo Miss.*).
3. At *Veni sanctificator omnipotens aeterne Deus* (*Ordo Miss.*).
4. At *Te igitur*, at the beginning of the Canon (*Ordo Miss.* *hic*, and *Rit.*, *tit.* 8, *n.* 1).*
5. At *Benedicat vos omnipotens Deus* (*Ordo Miss.*).

N.B.—The hands having been extended (in the manner described in Chapter IX., § 1), are raised to the height of the shoulders, and then immediately joined at the breast (*Rit.*, *tit.* 4, *n.* 3).

* There is a discrepancy between the *Ritus* and *Ordo* as regards the motions of the hands at the *Gloria*, *Credo*, and *Te igitur*, but we, with all Rubricists, follow the *Ritus*. It gives a general rule, and coincides with the *Cerem. Episc.*—ED.

CHAPTER XI.

VARIOUS OTHER POSITIONS OF THE HANDS

§ I. The hands *on the Missal* :

1. During the reading of the Epistle and what follows, viz., the Gradual, Tract, Versicles, Sequence, the Priest places his hands, one on each side of the Missal, or touches it with the palms of his hands, or holds the Book.

2. On saying *Initium* or *Sequentia S. Evangelii, etc.*, he separates his hands, and places the left upon the Book ; then, with the extremity of the right thumb, he makes a small sign of the cross on the Book, at the beginning of the Gospel to be read, and taking the left hand from the Book, and placing it on his breast, he makes, with his right thumb, three other signs of the cross, viz. : on his forehead, mouth and breast. It is to be observed that the right hand when used in making the sign of the cross, as well as the left when placed on the Book or breast, must be extended with the *palm* of the hand towards the Book or the Priest.

3. The hands are used raising and holding the Missal when kissing it after the Gospel (*p. i, c. 4, s. 4*).

4. For turning the leaves when he is in front of the Missal, the two hands are employed ; but, when at the middle of the altar, only the left (if found sufficient) is used, the right being placed on the altar ; and, after the

Elevation, the Priest takes the leaf or margin ribbon, between the forefinger and the middle finger of the left hand, or, better still, between the middle and ring finger. In turning a large number of leaves together, the aid of both hands will be required, to prevent noise, or injury to the Missal.

5. He closes the Book always with the right hand, holding it with the left, and turning the opening of the Missal to the left hand ; which must be also attended to even when closing the Book after the last Gospel (*Gav.*, p. 2, tit. 12, n. 1) ; and the server is not allowed to open the Missal at the beginning of Mass, as the opening of it “ ad Sacerdotem spectat, qui representat Agnum aperientem librum ” (*Gav.*, p. 2, tit. 2, n. 4).

§ II. The hands in reference to the *Host* and *Chalice* :

1. In order to take up the Host with ease, let the forefinger of the left hand be pressed lightly on its nearer edge, for then, with the forefinger and thumb of the right hand, it can be taken hold of above at the opposite edge.

2. Before the Consecration of the Host, after having taken it into the right hand, as has been said, it is held also by the thumb and forefinger of the left hand, at the lower edge, the other three fingers of each hand being extended and joined together.

3. The Priest, after the division of the Sacred Host into two equal parts, whether he places it on the Paten or holds it in his fingers, should arrange it so, that it may appear round : having finished *Domine non sum dignus*, he will place the parts together, one lapped upon

the other, so that he may receive them with facility (*Bauld., tit. 10, rub. 4, not. 1*).

4. Every time he covers or uncovers the Chalice, he should place his left hand on the foot of the Chalice ; and he must not draw or throw off the Pall, but raise it a little with his right hand, to avoid the danger of an accident.

5. In raising the Chalice, as well as in signing himself with it, he should grasp it firmly, that there may be no risk of its falling.

§ III. *Corresponding motions* of the hands :

When one hand is engaged, the other is *ordinarily* placed under the breast, if the action is connected with the Priest himself ; on the altar, if the action regards the altar, etc., but it is never to be held suspended in the air (*Baldes., Sac. Cer., p. 1, c. 1, a. 7, n. 55*).

CHAPTER XII.

ON SIGNS OF THE CROSS.

1. The Priest, when he is to make the sign of the cross upon himself, extends the left hand under the breast with the fingers joined together, while with the right he touches his forehead, breast, and left and right shoulders, the palm of the right hand being turned to wards him, and the fingers joined (*Rit. Mis., tit. 3, n. 5*). After the Consecration, he signs himself only with the three fingers that did not touch the Sacred Host, taking care that the thumb and index finger do not rub against the Chasuble.

2. After the sign of the cross is formed, the right hand is not to be placed on the breast again.

3. When anything is to be blessed, he turns the little finger of the right hand towards it, and with the hand opened and the five fingers extended and joined, he makes the sign of the cross (*Rit., tit. 3, n. 5*). The left hand is extended *under the breast* at the blessing of the people; *on the altar* at the beginning of the Introit of the Mass of the Dead, and in blessing the *Oblata*, including both species; and is laid *on the knob of the Chalice*, at the blessing of the water.

4. At the blessing of the *Oblata*, the sign of the cross must not be represented by a rapid circular sweep of the hand, nor by a mere movement of the fingers,

but in straight lines. Nor is it to be formed by four points, but by lines on the same level and of the same length, the one direct and the other transverse; the *direct* taking in the Chalice and the Host, and the *transverse* right between them both (*Bauldry*, p. 3, c. 3, n. 6). In making the cross over the Host by itself, the hand is not to be lowered, but kept at the same height as when making it over the Chalice, in order to avoid the danger of striking the Chalice with the tips of the fingers.

5. The crosses must be formed in straight lines of the same length and breadth, even when made with the Host, Chalice, or Paten over the Corporal.

6. In forming the cross over the mouth of the Chalice with the particle of the Host, or with the entire Host, we must not move merely the thumb and index finger, but the whole hand (*Mer. in Gav.*, p. 2, tit. 10, n. 2).

7. The *Ritus Celebrandi* (tit. 7, n. 5) prescribes as a general rule, that before blessing anything the hands must be joined; and this holds unless the left be engaged, as, for instance, when the Celebrant blesses the water.

8. The lines of the cross when the Priest makes it upon himself with his hand or with the Paten, or when he blesses the people, should extend from the forehead to the breast, and from one shoulder to the other. The other crosses are about a span* in length, except those made with the Host over the Chalice, which ought not to exceed the diameter of the mouth of the Chalice; and excepting, also, those formed with the thumb upon the forehead, mouth and breast, at the

* The *palmus* is the same as the English measure of a span, which is equal to nine inches.—ED.

beginning of the Gospel, which are the smallest of all. With regard to these last, it is to be remarked with St. Liguori (*p.* 1, *c.* 17, *n.* 14) that those are very much in fault who make them without dividing the crosses, by drawing, in a winding way, a line from the forehead to the breast. In *P.* 1, *c.* 11, § 1, *n.* 2, other remarks are to be found upon these crosses made at the Gospel.

9. The words to be said, while making the cross, are to be distributed according to the action to be performed. Nor ought this to be condemned as too strict (as Florentia pretends, *p.* 1, *tr.* 1, *c.* 6), for we have, on the part of the Church herself, an example in the *Ceremoniale Episcoporum*, I. *c.* 25, *n.* 5, where, at the *Adjutorium nostrum*, etc., it prescribes as follows: *tangens se in unoquoque verbo, videlicet, dum dicit* : *Adjutorium, in fronte* ; *nostrum, infra pectus* ; *in nomine, in sinistro humero* ; *Domine, in dextero*. And so have we, in the Second Part of this work, following in such footsteps, distributed the words and arranged the actions (*P.* 2, *c.* 3, *n.* 5 ; *c.* 4, *n.* 4 ; *c.* 6, *n.* 6 and 8, and *c.* 7, *n.* 13).

CHAPTER XIII.

. STRIKING THE BREAST.

The Priest strikes his breast ten times with the right hand :

Thrice during the *Confiteor* (at the three *mea culpa, etc.*) all the fingers being joined together and extended, and holding in the meantime the left hand under his breast (*Mer. in Gav., p. 2, tit. 3, n. 7, § 20*).

Once at *Nobis quoque peccatoribus*.

Thrice at *Agnus Dei, etc.*, in Mass for the Living, to wit, twice at the *miserere nobis*, and once at *dona nobis pacem*.

Three times at *Domine non sum dignus, etc.*,—once at each repetition.

It is to be remarked : 1. That, after the Consecration, the breast is struck with the three fingers that have not touched the Host, and that the finger and thumb that are joined should not touch the Chasuble.

2. That at the *Nobis quoque*, and at the *Agnus Dei*, the left hand is to be extended on the Corporal.

3. That it is not prescribed by the Rubric, but by Rubricists, that at the *Agnus Dei*, and at the *Domine non sum dignus*, the right hand is to be laid on the Corporal, or, at least, moved slowly towards the Corporal, while the above words are said, and brought⁺ back again to the breast in time for the next repetition.

(*Mer. in Gav.*, p. 2, tit. 10, n. 2, § 7, and *Baldeschi*, *Sac. Cer.*, p. 1, c. 1, a. 10, n. 107).

4. In general, that the breast is not to be struck affectedly or noisily, but gently and devoutly.

CHAPTER XIV.

TURNING TO THE PEOPLE.

1. The Celebrant always turns to the people by his right, and back again to the altar by the same side. At the *Orate fratres*, however, and after giving the Blessing at the end of Mass, he turns by his right, but returns by his left, and thus completes the circle.

2. He turns to the people, and back again to the altar, with his hands joined, and with his eyes cast down ; and not in a hurried manner, but composedly.

3. When turning, he does not pause facing the people, or bow his head to them, or bend his body, as some do, especially at the *Orate fratres*, and the *Ite Missa est*.

4. At the *Dominus vobiscum*, *Orate fratres*, and *Ite Missa est*, he faces the people, turning his back completely to the middle of the altar. Before descending the steps, in the act of facing the Epistle corner, he retires from the middle of the altar, somewhat towards the Gospel side, to avoid turning his back to the Cross or to the Blessed Sacrament.

5. He must take care, when turning round, or moving, not to press the sacred vestments against the altar, or lean against it.

CHAPTER XV.

THE PARTS OF THE MASS THAT ARE VARIABLE.

We mean by *parts* of the Mass that are *variable*, those which, in certain circumstances, are said, and, in others, entirely omitted, or replaced according to the requirements of the season and the Rubric, but we do not mean parts that can be omitted at each one's pleasure.

§ I. The Psalm *Judica*, etc.

Is omitted : (1) In Masses of the Dead ; (2) in Masses *de Tempore* said from Passion Sunday to Holy Saturday exclusively (*Rit.*, *tit.* 3, *n.* 6) ; but it is said in Masses of the Saints and Votive Masses, which are celebrated within the above named Passion Time (*Liguori*, *Cer.*, *p.* 1, *c.* 3, *n.* 7). In other Masses it is not omitted.

At the Introit of Masses of the Dead, the Priest makes the sign of the cross over the Book, not on himself (*P.* 2, *c.* 13, *n.* 2).

§ II. The *Angelical Hymn*.

The Hymn *Gloria in excelsis* is said at Mass every time that the *Te Deum* is recited at Matins, except in the Mass of Holy Thursday, and that of Holy Saturday, in which the *Gloria in excelsis* is said, although the *Te Deum* is not said in the Matins (*Rub. Gen.*, *tit.* 8, *n.* 3).

It is not said in Votive Masses, though celebrated within the Paschal Time or an Octave. Votive Masses of the Blessed Virgin, celebrated on Saturdays, are excepted, even if her Office is not said ; as well as those of the Angels, and any other Votive Mass which is solemnly celebrated *pro re gravi, vel pro publica Ecclesiae causa*, provided it be not said in purple vestments (*Rub. Gen., tit. 8, n. 4*, and *S.R.C., 19 May, 1607*).*

§ III. The Prayers: 1. Only one prayer is said on feasts of a double rite, unless some commemoration is to be made (*Rub. Gen., tit. 9, n. 1*).

2. On semi-doubles a second and a third Prayer are added, which are ordinarily *A cunctis*, and another *ad libitum* (*S.R.C., 2 December, 1684*). It is to be remarked that by *ad libitum* is to be understood that the Celebrant can select any Prayer in the Missal, e.g., of a Saint, the Blessed Sacrament, of the Passion, etc.†

3. If there is a commemoration to be made, it is put in the second place, and the *A cunctis* in the third, but the *ad libitum* one is then omitted. When there are several commemorations, the *A cunctis* is omitted, and the two or more special Prayers are said ‡ (*Baldes, Sac. Cer., p. 1, c. 2, n. 9*).

* The *Gloria* is also said in a private Votive Mass of the saint or mystery whose octave is being celebrated.—*De Herdt*, vol. i. n. 43 ; and likewise in the new Votive Masses granted by Leo XIII.—*Ed.*

† “ An quando in Missa tertia Collecta est ad libitum, haec Collecta dici possit de aliqua Dominica ex gr. prima vel secunda post Pentecostem : prima Adventus, vel de aliqua Feria vel de Beato ? Resp. *S.R.C. 4 Mart. 1866*.—Negative omnibus.”—*Ed.*

‡ If the *Fidelium* for the dead be prescribed, it must be said in the penultimate place. In Masses for the Dead commemorations for the Living are not made, even if the Prayer be *pro Vivis et Defunctis* (*Rub. Gen., tit. 7, n. 6*).

4. In Masses of simples and ferials, and in Votive Masses, the Prayers should be always of an uneven number, viz. : three, five, seven ; and can be chosen *ad libitum* from those found at the end of the Missal.*

5. In Advent, Lent, Paschal Time, within Octaves, etc., there are special Prayers assigned instead of *A cunctis* and the one *ad libitum*.

6. When the Rubric forbids a second Prayer at the Office, no commemoration should be made at Mass, e.g., on *Palm Sunday* and the *Vigil of Pentecost*.

7. When it happens at Mass that the two Prayers to be said are alike, the latter is to be replaced by another from the Common. Hence, if the Prayer on the 22nd Sunday after Pentecost is to be changed, or that of the Forty Martyrs on the Thursday after Ash Wednesday, they must be taken from the following Sunday or Feria. The same is to be said of the Secret and of the Prayers after the Communion.-

8. With regard to the Prayers (*Collects*) prescribed by the Ordinary,† on the occasion of some public calamity

* "In Simplicibus, in Feriis et in Missis Votivis privatis nisi aliter in propriis locis notetur, non dicuntur minus quam tres Orat., sed plures addi possunt ad arbitr. celebrantis, puta 5 vel 7 : notando tamen quod si Orationes de Rubr. vel de Ordinarii mandato sint numero pares, non tenetur ad aliam addendam ; si vero aliquas addit ad suam devotionem, servare debet numeri imparitatem ; numeri enim disparitas non pertinet ad Orat. de praecepto, sed ad illas quae sponte adduntur." S.R.C., 2 Dec., 1684.—ED.

† Although a Collect ordered in the usual way should not be said in Solemn Masses on Doubles of the first or second class, the Priest is free to say or omit it in Private Masses on Doubles of the second class, but on Doubles of the first class he must not say it. In Requiem Masses it is never to be said. It is omitted even in Private Masses on the Vigils of Christmas and Pentecost, and also on Palm Sunday, Holy Thursday, and Holy Saturday, as these days are virtually of the first class. It ought not to be said in Solemn Votive Masses, such as that of the "Forty Hours." *De Herdt, Romsee, Janssens*.—ED.

or necessity, it is to be observed : 1. That they should be said in the last place, without any account being taken whether the number of Prayers be odd or even, as they are not regarded as Prayers, properly so called, but as Collects. 2. That when the Prayer is enjoined *pro re gravi* (which is then wont to be declared by the Ordinary), it must be said on Doubles of the first class, *sub unica conclusione*, and on Doubles of the second class under its own conclusion. But if not *pro re gravi*, it must be omitted on Doubles of the first class, and on Doubles of the second class can be said or omitted at the will of the Priest (S.R.C., 7 September, 1816).

§ IV. *Jube Domine, etc.*

In Masses of the Dead, the Priest says *Munda cor meum*, as usual, but the *Jube Domine* and the *Dominus sit, etc.*, are entirely omitted. After the Gospel the Priest does not kiss the Book, or say *Per evangelica, etc.*

§ V. *The Credo.*

The Credo is said : 1. On all the feasts of our Lord, of the Blessed Virgin, of the Apostles, of the Evangelists, and within their Octaves.

2. On the feasts of the Angels.

3. On the feasts of the Doctors of the Church, and that of St. Mary Magdalen.

4. On all the Sundays of the year, although the *Sunday's Office* and Mass may not be celebrated.

5. Within an Octave which has a *Credo*, though the Office of another saint is celebrated ; but not in private Votive Masses, even on a Sunday, as the S.R.C.,

13 *January*, 1674, decided, nor even when the Rogation Mass happens to fall upon the festival of St. Mark, occurring, for instance, on the Sunday in *Albis*, it being a ferial Mass (S.R.C., 25 *September*, 1706, and 25 *September*, 1688).

6. On the anniversary of the dedication of one's own church, and its Octave.

7. On the day of the consecration of the church, or the altar, as well as on its anniversary and octave.

8. At the Mass of the Creation and Coronation of the Pope, and the anniversary of both, as well as at the Mass of the anniversary of the Election and consecration of one's own Bishop, but only when the Mass is a solemn one.

9. On the feast of a Saint to whom the church is dedicated, or of whom a remarkable relic is preserved therein (S.R.C., 12 *December*, 1683, and 10 *January*, 1693). The said Sacred Congregation declared (8 *April*, 1628), what is meant by a remarkable relic: "*Insignis reliquia est corpus, caput, brachium, crus, aut illa pars corporis integra, et non parva, in qua passus est martyr, et quae sit legitime ab Ordinariis approbata.*"

10. On the principal feasts of the Founders of Religious Orders, and within their Octaves (S.R.C., 12 *March*, 1836).

11. In Votive Masses, when they are celebrated *pro re gravi* (S.R.C., Jan. 13, 1674), although said in purple vestments on a Sunday (*Rub. Gen.*, xi.).

12. On other feasts the *Credo* is not said, viz.: those of Martyrs, Confessors, Virgins, and Widows,* unless

* Some put it this way: "There is no *Credo* for M.C.V." i.e., for Martyrs, Confessors, Virgins, and Widows (*Viduae*).

they are the Titulars and Patrons of the respective churches (*Rub. Gen., tit. xi.*).

§ VI. *Deus qui humanæ, etc.*

It is only in Masses of the Dead that the blessing over the cruet of water is omitted, when saying the *Deus qui humanæ, etc.* The *Gloria Patri* is omitted after the Psalm *Lavabo* in these Masses, but not replaced by *Requiem æternam, etc.*; the same holds in Masses *de Tempore*, from Passion Sunday to Holy Saturday, exclusively, but not in those of the Saints, or in Votive Masses which may be celebrated in Passion Time.

§ VII. *The Preface.*

1. There are eleven Proper Prefaces, which are said as ordered on the various festivals of the year, and as prescribed in the Calendar. They can be all seen in the Missal, and registered as required.

2. In Lent, Passion Time, Paschal Time, and within Octaves, the Proper Preface is said, even on a Sunday or on a feast that has no Proper Preface of its own.

3. If within an Octave of a feast, which has a Proper Preface, a festival of a greater rite is celebrated, which has not a Proper Preface, the Preface of the Octave will be said, even although no commemoration of the Octave is made at the Mass.

4. In a Votive Mass, the Proper Preface is to be said, if it has one, and if not, the Preface *De Tempore*, or of the Octave within which it is celebrated; otherwise the Common Preface is to be said.

5. In Masses of the Dead, the Common Preface is always said.

§ VIII. *Communicantes, etc.*

It is only on the five great solemnities of the year that the *Communicantes* of the Canon is changed (for their own); and the *Hanc igitur* is changed only on two feasts, as can be inferred from the Missal.*

§ IX. *Agnus Dei, etc.*

In Masses of the Dead only, the latter part of the *Agnus Dei* is changed, that is, the *miserere nobis* into *dona eis requiem*, and the *dona nobis pacem* into *dona eis requiem sempiternam*, although the Mass is celebrated for only one deceased person; the breast is not struck. In such Masses the first of the three prayers before the Communion of the Priest is to be omitted, and only the remaining two said.

§ X. *Ite Missa est.*

1. The *Ite Missa est* moves with the *Gloria in excelsis*, and, therefore, is said every time that the latter is; otherwise the *Benedicamus Domino* is said.

2. In Masses of the Dead, *Requiescant in pace* replaces the *Ite Missa est*, and the Blessing of the people is omitted.

§ XI. *The Last Gospel.*

1. The Gospel of St. John, *In principio, etc.*, is to be recited at the end of all Masses.

* Thursday in Holy Week also has a proper *Communicantes*, and *Hanc igitur*.—ED.

2. Feasts of the Saints celebrated on Sundays, Ferias, or Vigils, which have proper Gospels, are excepted, for these proper Gospels take the place of the Gospel of St. John.

3. An exception occurs on the Fourth Sunday of Advent, when Christmas Eve falls on it, for then the Gospel *In principio*, not that of Sunday, is to be said.

4. In the third Mass of Christmas Day, the Gospel of the Epiphany, *Cum natus esset*, etc., replaces that of St. John.

5. On Palm Sunday at private Masses the last Gospel will be the Gospel of the Blessing of the Palms, *Cum appropinquasset*, etc.

6. On Vigils occurring in Lent and Quatuor Tense, it is not the Gospel of the Vigil, but the one *De tempore* that is said.

7. In Votive Masses the Gospel of St. John is said at the end (*Rub. Gen., tit. 13*), except in those of His Holiness Leo XIII.

General Rule: When the Ninth Lesson of Matins is of the Sunday, Feria, etc., the Gospel of St. John is changed for that of the Sunday, Feria, etc. This does not hold in the case of the Ninth Lesson of a Simple.

PART II.

EXPLANATION

OF THE

CEREMONIES OF LOW MASS

ACCORDING TO THE ROMAN RITE.

CHAPTER I.

THE PREPARATION FOR MASS.

1. The Priest about to celebrate having confessed when necessary (*Con. Trid. Sess.*, 13, c. 7), and said Matins and Lauds, should devote some time to prayer (*Rub. Miss.*, p. 2, tit. 1, n. 1), and, if time will permit, recite the Prayers and Psalms to be found, as a preparation for Mass, in the Missal ; although they are not precisely obligatory, they ought, as being the Prayers of the Church, to be preferred to any other private devotion whatsoever (*Baldes, Sac. Cer.*, par. 1, art. 1). In saying them, he will observe that the Antiphon *Ne reminiscaris* is to be said entire on Doubles and that an *Alleluia* is to be added to it in the Paschal Time. The devout protestation, *Ego volo celebrare Missam*, should not be omitted, for by reciting it (besides the Indulgences that can be gained), not only the

making of the *Memento* of the living and of the dead is facilitated, so that those assisting at Mass will not be unduly delayed, but the special application of the Sacrifice will be secured for the persons for whom we wish to offer it (*Rub. Miss., tit. 8, n. 3*).

2. Having made the above preparation, he takes the Missal, finds out, and looks over the Mass to be said* and the prayers prescribed; and arranges the registers of the Missal in their proper places, so as to avoid mistakes or loss of time at the altar (*Rit., tit.*

CUM LAVAT MANUS,

DICAT :

2. *Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire.*

* The Mass to be said is either of the Time or of the Saints. If of the Time, it is to be found in the Missal, before that of the Saints. If of the Saints, it will be either from the Proper or from the Common, or if new, may be found in the Supplement of the Saints; as a general rule, the Mass, whatever it may be, corresponds with the Office; but if a Priest celebrates in a church where the Office differs from his, he should conform to that church. However, if the rite of the church is semi-double, he is free to say the Mass in keeping with his own Office. This holds for churches and public oratories.

"*In Eccles. et in Oratoriis publ. ac semipubl. alienis, omnes et singuli Sacerdotes, tam sæcular, quam regular., non obstantibus privilegiis antea concessis, Missas cum Sanctorum tum Beatorum, etsi Regularium proprias, omnino celebrent Officio ejusdem ecclesiæ vel oratorii conformes, sive illæ in Romano, sive in Regularium Missali contineantur; exclusis tamen peculiaribus ritibus Ordinum propriis*" (8 Febr., 1896; 27 Jun., 1896; 3 Jul., 1896).

"*Si vero indicta ecclesia vel oratorio, officium ritus duplici inferioris agatur, unicuique ex celebrantibus, liberum sit Miss. propr. Officio conformem more festivo peragere, vel de Requie, vel votivam, vel etiam de occurrente feria; iis tamen exceptis diebus præfatas Missas Rubricæ Missalis Romani vel S.R.C. Decreta prohibent*" (9 Jul., 1895).

In Private Oratories let him follow his own Ordo.—En.

1, n. 1). He washes his *hands*, saying the prescribed prayer, *Da, Domine, etc.*

3. He then prepares the Chalice, upon which he places the Purificator, the Paten with the Host, the Pall, the Veil, and the Burse containing the Corporal. He will take care, 1°, that all are neat and clean, 2°, that the Host is not broken, but entire and round, and that it is free from little particles which, when there is need, he will remove, by running it lightly through his fingers ; 3°, that the Burse, *within* which, and not outside upon it, is to be found the Corporal (*Rit. Miss., tit. 1, n. 1*), will be turned with its opening towards the Priest ; 4°, that the front part of the Veil will be turned over upon the Burse ; 5°, and, finally, not to place upon the Chalice either his pocket-handkerchief, spectacles, the key of the tabernacle, or anything similar (*S.R.C., 1 Sept., 1703*).

ORATIONES DICENDAE.

Cum Sacerdos induitur Sacerdotalibus Paramentis.

4. On coming to the vesting bench in the sacristy,* to put on the sacred vestments over the

AD AMICTUM, DUM PONITUR
SUPER CAPUT, DICAT :
4. *Impone, Domine,*
Vestis talaris (Rit. Miss.,

* The sacred vestments cannot be placed on the altar at which he is about to celebrate, as it is only Bishops and Cardinals, and such personages, who have the singular privilege of vesting at the altar, as is declared by S.R.C., 7 July, 1612, in the following Decree : "Paramenta non debent sumi de altari pro celebrations Missarum, cum id competat tantum Episcopis." Even Prelatee inferior to Bishops, and who have the privilege of celebrating pontificaly, as the aforesaid Congregation of Rites has decided, 27 September, 1659 : "Sacras vestes ex altari sumere non possunt, nisi pontificaliter divinis vacaturi."

[Gavantus remarks, that, if there is no sacristy, or separate table, and, *through necessity*, the Priest has to vest on the altar, he is not to do so in the middle, but at the Gospel side.]

tit. 1, n. 2), and not over his ordinary coat, as *capiti meo galeam salutis*, some, by an unbecoming *ad expugnandos diabolicos* abuse, are found to do: *incursus*. the Celebrant lays aside his Biretta, or other such covering* but not upon the Chalice, or upon the Missal; and makes the sign of the cross, but not with the Amice. He then takes with both hands the Amice † by its two upper corners and strings and kisses it in the middle where the cross is (*Ceremoniale Episc.*, B, cap. 9, n. 1). If it is not there, he should not form one with his thumb, contrary to the Rubric (*Rit. Miss.*, *tit. 4, n. 1*). Passing the right hand over the left, he places the Amice on his head, extends it, and says *Impone, etc.* Then, continuing the prayer, he at once lowers and arranges it around his neck, so as to cover the collar all round, crosses the strings on his breast, passing the right over the left; and bringing them under his arms, he passes each to the other side behind his back, brings them in front, and ties them on the breast (*Rit. Miss.*, *tit. 1, n. 3*).

5. Having placed the Alb over his head, the Priest puts his right arm into the right sleeve, and then the left arm into the

AD ALBAM, DUM EA
INDUITUR:

5. *Dealba me, Domine*

* The Pope, St. Zachary (chap. *Nullus de Cons. dist. 1*), prohibited Priest and other ministers from serving at the altar with heads covered. From which it follows that the faculty of granting the use of the *zucchetto* or *berretino* is reserved to the Apostolic See: and so, the S.R.C., 31 January and 24 April, 1626, decided. Whoever obtains permission cannot, however, avail himself of it from the Preface till after the Communion, during which time he must remain with his head uncovered.

† The Vestments must be blessed by the Bishop or by one having powers from him.—ED.

other sleeve, drawing down the Alb, and arranging it all around; raising it up, if necessary, in front and at the sides, saying, at the same time, *Dealba, etc.*

6. With his hands close to his sides, he receives the Cincture, which the server presents to him from behind, girds himself, and, with the Server's help, makes the Alb hang at an equal distance (about a finger's length) from the ground all round, taking care to conceal from view his ordinary dress—saying meanwhile, *Praecinge, etc.**

7. Having kissed the cross which is in the middle of the *Maniple*, he places it on his left arm, between the wrist and the elbow, saying: *Merear, etc.*

et munda cor meum ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis.

AD CINGULUM, DUM SE
CINGIT:

6. *Praecinge me, Domine, Cingulo puritatis, et extingue in lumbis meis humorem libidinis ut maneant in me virtus continentiae et castitatis.*

his ordinary dress—saying

AD MANIPULUM, DUM
IMPONITUR

BRACHIO SINISTRO:

7. *Merear, Domine, portare Manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris*

* The Cincture may be of the colour of the vestments (S.R.C., 8 June, 1709). It is customary to use it doubled, and with tassels at its ends. The part with tassels to be held in the right hand, and let fall to its full length till fastening the Stole. It is better that the Cincture should be made of linen, rather than of silk (S.R.C., 22 January, 1701).

8. He takes the Stole in his two hands, at some distance from the cross in the middle, which he kisses. He must not throw it over his head, as some do, a good way down the back, but arrange it with both hands between the neck and shoulders, so that it may not slip outside the Chasuble. He then

crosses it on his breast, placing the left part under the right, and with the ends of the Cincture drawn one to one side, and the other to the other side, he fastens it to his waist, saying, *Redde, etc.*

9. Lastly, he puts on the Chasuble, saying, *Domine, etc.*, and takes care to arrange it around the neck and on both shoulders, and, likewise, before the breast, fastening it with the strings, which he passes to either side, under the Chasuble, behind his back, and ties inside on his breast.

10. Clad with these vestments, and these only, the Priest is prepared to go to the altar ; if he requires to use a pocket-handkerchief, it should be clean, and, if possible, white : it is usually drawn through the Cincture

AD STOLAM, DUM
IMPONITUR COLLO :

8. *Redde mihi, Domine, Stolam immortalitatis, quam perdidisti in praevaricatione primi parentis et quamvis indignus accedo ad tuum sacrum Mysterium, merear tamen gaudium sempiternum.*

AD CASULAM, DUM
ASSUMITUR :

9. *Domine, qui dixisti : Jugum meum suave est et onus meum leve : fac, ut istud portare sic valeam quod consequar tuam gratiam. Amen.*

in such a manner that it will be entirely hid from view under the Chasuble.*

* It is to be here observed that the Chalice must have its cup either made of gold, or of silver gilt inside, or, in the case of poor churches, of some other metal, but gilt inside; and must be consecrated by the Bishop. The Rubric is clear on these points, and needs no comment. The same is to be said of the Paten, which, by custom, may be of any metal, provided it be gilt. The Chalice loses its consecration if the cup be split, or broken, or dissevered from the foot, unless it is a *Calix tornatilis*, that is when the cup and foot are joined by a screw; but if the *screw* be broken, the Chalice must be re-consecrated. The same is to be said, according to the decrees, when the cup or Paten have been re-gilt. The Paten loses its consecration when it is so broken or split that it is unfit for service. One cannot celebrate without a Paten, not even in a case of grave necessity.

The Sacred Vestments for the Mass are divided into Greater and Lesser. The former are the Chasuble, the Alb, and, according to most authors, the Stole, without which one cannot celebrate, not even in the case of urgent necessity, such as the giving of the Viaticum to the dying, or the celebration of Mass on a day of obligation. As to the Stole, some authors say the Maniple may, in such cases of necessity, be used in its stead. The Lesser are the Amice, Cincture, Maniple, and Biretta, without which Mass can be said, in the above-mentioned cases of necessity, and even for some other reasonable and grave motive.

With regard to the coverings and ornaments of the altar and of the Chalice, the most important are the three cloths, the Cross, the two wax candles, and a Missal in which the Mass is to be found with the entire of the Canon. The Corporal and the Pall can never be dispensed with.

[Some permit a second Corporal to be used instead of the Pall, to avoid a quarter of an hour's delay (*Lig., Theol. Mor., lib. 6, 388*) or even a Pall instead of a Corporal; or a Purificator or a Burse, instead of a Pall, when there is not a second Corporal to be had, *Lig., Theol. Mor.,* in same place.—ED.]

The Veil, Purificator, the Charts, the Book-stand, the towel, the bell, and the cruets can, in case of necessity, be dispensed with, and may be replaced by something else becoming.† In the case of the above-mentioned grave necessity, Mass cannot be celebrated without the *greater* vestments, or ornaments, as named, whether belonging to the Altar or to the Chalice, but in case of necessity oil lamps can be used instead of candles—or even one lamp. It is necessary that the altar-stone be consecrated (if it be a *portable altar*) but it loses its consecration

† The S.R.C., 28th April, 1886, declared that the prevailing custom of using gold or silver cruets is to be tolerated.—ED.

CHAPTER II

ON COMING FROM THE SACRISTY TO THE ALTAR.

1. When the Priest is vested, he puts on his Biretta, keeping over his left ear the corner of it that has no raised peak. Then taking with the left hand the Chalice by the knob, prepared as prescribed above in Part I., chap. 1, n. 3, he extends the right hand over it, upon the Burse and Veil, and holds it in front of him, neither touching his breast nor far removed from it, and makes, with his head covered, a bow to the Cross,

if the little stone of the sepulchre of relics be removed, or the altar-stone itself be spilt in two, or be so broken that one part cannot hold the entire of the host and the greater part of the foot of the Chalice. The Sacred Vestments lose their blessing if they be substantially changed from what they were when blessed: it follows that if the Stole be divided into separate pieces, they ought to be joined together and blessed again; and if the Cincture be broken, so that there is not enough in either piece, it ought to be re-joined and blessed.

The blessing of the Sacred Vestments must be performed by the Bishop, or another ecclesiastic having the power from the Holy See, directly or indirectly. The Regulars, by a special privilege, can bless vestments destined for their respective churches, as the Sacred Congregation of Rites has decided.

Moreover, according to theologians and rubricists, outside the case of grave necessity, e.g., of communicating *per modum viatici*, or through precept, a server is required *sub gravi*, and it is only the Pope who can dispense in this.

It is only Bishops, etc., that are allowed more than one server in Private Masses, but in Parochial, Collegiate, Community Masses in Seminaries and Convents, etc., two servers are tolerated (*S.R.C.*, 12 September, 1857).

A woman in case of necessity can answer Mass, but outside the altar-rails,

or the principal image of the Sacristy, and proceeds, after the Server, to the altar with his eyes cast down, walking gravely and with becoming modesty, keeping erect, with his mind collected, and fixed on the thought of the great Mystery he is about to celebrate (*Rit. Miss., tit. 2, n. 2*).

2. Entering the church, though the Rubric does not prescribe it, he takes holy water, as is universally and laudably done ; but if it be inconvenient, he can abstain from doing so, as the *S.R.C.* declared 27 *March*, 1779, and 9 *April*, 1808.

3. If it happens that he passes by the high altar, he makes, head covered, a profound inclination ; or, if the Blessed Sacrament is in the Tabernacle, a genuflection, bending his right knee to the ground (*P. 1, c. 5, § 1*). Likewise, if he pass before any altar in which is exposed some remarkable Relic, and the feast of which is actually being celebrated, or which on some other account is being publicly exposed, he makes a profound reverence, with his head covered (*P. 1, c. 7, § 1*) ; but if it be the Relic of the Holy Cross, he makes a genuflection on one knee, with his head covered ; thus the *S.R.C.*, 7 *May*, 1746.

4. When, with the Chalice in his hands, he passes by the Blessed Sacrament exposed, or during the Elevation, or the giving of Communion to the faithful, he must first kneel down on both knees, then uncover and adore the Blessed Sacrament ; before rising up he puts on his Biretta (*S.R.C.*, 24 *July*, 1638), taking care, in the last two cases, not to rise before the Chalice or Ciborium is placed on the altar (*Rit. Miss., tit. 2, n. 1*). When there are a good many to be communicated, the genuflection

on two knees will be enough, without his remaining to the end (*P. 1, c. 6, § 2*, and *S.R.C.*, 5 July, 1698).

5. The Priest vested for Mass, with the Chalice in his hands, must not salute anyone unless his own Bishop, or some other great Prelate or personage, such as (according to *Certani*, *tit. 1, n. 17, 18*) great princes, and magistrates—and the Choir; to all he will make an inclination of the head. He will make a similar inclination to any Priest fully vested, whom he may meet going to or returning from the celebration of Mass. Each one passes the other on his right-hand side, and they proceed, each saluting the other, without uncovering. If the way be too narrow for both to pass conveniently, let him who is about to celebrate give precedence to him who has celebrated, and let the latter without losing time in objecting, modestly accede. If the Priest who goes to, or returns from the altar, meets the Celebrant and ministers of High Mass, he ought to allow them to pass, saluting them becomingly, but without uncovering, as he carries the Chalice, while on the other hand they will uncover and salute him. Finally, should the Priest, perchance, go to or come from the altar, without the Chalice, he should proceed with his hands joined before his breast, and before making the above inclinations or genuflections, he will uncover, and, having made the due reverence, will put on his Biretta and proceed on his way (*Baldeschi*, *Sac. Cer.*, *p. 1, c. 1, n. 24*).*

* If the Sacristy is behind the altar, and if there is a way both on the Gospel and Epistle side, the Priest should approach the altar to begin Mass by the Epistle or left side, and should return to the Sacristy after Mass by the Gospel or right side (*S.R.C.*, 12 August, 1854).

6. Having arrived at the altar, where he is to celebrate, he stops in the middle, in front of the steps, gives his Biretta to the Server, and makes a profound bow to the Cross (*P. 1, c. 7, § 2*), or if the Blessed Sacrament is in the Tabernacle, he makes a genuflection on the ground, and *not* on the last step (*Rit. Miss., tit. 2, n. 2*). Then, commencing with his right foot, he ascends to the centre of the altar : having arrived there he places the Chalice towards the Gospel side, lets down the end of the Veil from the top of the Burse, takes the Burse off the Chalice and holds it erect on the altar, with its opening towards the Epistle side ; he presses it a little with his left hand, and draws out with his right hand the Corporal, and leaves it on the altar. With the right hand, he places the Burse on the Gospel side, against the candlesticks, or the *gradus*, with its opening towards the middle of the altar, unless there is some design or figure upon it requiring another position.

7. Then, with both hands, he spreads out the Corporal fully in the middle of the altar, with the edge near the front of the table of the altar ; but not in such a position that there will be any danger, when the Priest turns round to the people, of his drawing it out of its place with the Chasuble or Maniple ; he will not, if he can avoid it, place the inner part under the Chart, for evident reasons. The Corporal will be opened in such a manner that its last fold, which is next himself, will be the last opened and the first closed. Thus it should always be folded and unfolded, so that any particles of the Host that may have remained through inadvertence will be preserved, and that the portion of the

Corporal upon which the Sacred Host rests may, in a certain way, be kept more sacred and safe. And this should be observed, although a cross may not be found on its front fold. It is not prescribed that there should be a cross on the Corporal, nor is the altar kissed because of the cross on the Corporal (*Baldeschi, Sac. Cer., p. 1, c. 1, art. 3, n. 27*).

8. Having spread out the Corporal fully,* he takes the Chalice with his left hand by the knob, laying the right upon the Pall, and places it in the middle of the Corporal, on its second fold, at such a distance from the front edge that the altar can be conveniently kissed.† He will fully extend the two front corners of the Veil, taking care to hide the entire Chalice from view (*S.R.C., 12 Jan., 1669*).

He then goes, with his hands joined at his breast, to the Epistle corner (*P. 1, c. 8, § 1*), opens the Missal himself (not permitting the Server to do so—*S.R.C., 7 Sept., 1816*), and arranges it on the cushion or stand (*Rit. Miss., tit. 2, n. 4*). He finds out the Mass, and sees that the registers are in their proper places. He then returns to the middle of the altar, takes care to see *before* coming down that the candles are lighting,‡

* *S.R.C., 11 May, 1878.*

† When he has particles to consecrate for the Communion of the people, he will place them, in case the Paten does not hold them all, on the Corporal in front of the Chalice, towards the Gospel side, but they must not be outside the altar-stone; or he will place them in a Ciborium, or in another Chalice, which he will put behind the Chalice of the Mass, covered with its own pall, or with its own lid (*Rit. Miss. tit., 2, n. 3*).

‡ At a Priest's Private Mass only two lighted candles can be used, unless by a personal privilege from Rome. A third, if required for reading, is permitted in a simple form, *not* in that of a *bugia*.

In the case of *quasi* Parochial and Community Masses on

and makes a *moderate* reverence* to the Cross (*P. 1, c. 7, § 4, n. 5*), as there is no reason, at least founded on the Rubric, for making a profound one. He then faces towards the Epistle side (*P. 1, c. 3, § 1*), and draws back his right foot towards the Gospel side, that he may not turn his back, unbecomingly, to the Cross, and descends in an oblique direction (*P. 1, c. 3, § 2*) with his hands joined, to the foot of the altar below the lowest step, that is, on the ground, to begin Mass (*Rit. Miss., tit. 2, n. 4*).

great feasts in Seminaries, Colleges, Convents, etc., more than two are allowed.

Candles lighted before a Statue or Reliquary during Mass are lawful, being there *ratione cultus non celebrantis* (*S.R.C., 10 September, 1701*).

* It is only on this occasion, and when, for want of a server, he has to remove the Missal for the Gospel, that such an inclination is prescribed by the Rubrics; but, however, Rubricists add that in Holy Week, when he passes the middle to read the Passion, he ought also to make one.

If celebrating in presence of the Blessed Sacrament exposed he has to transfer the Missal from one corner of the altar to the other, he *bows his head* passing the Blessed Sacrament when carrying the Missal, but on returning to the centre he is to genuflect to it (*S.R.C., 1 February, 1907*).

CHAPTER III.

FROM THE BEGINNING OF THE MASS TO THE INTROIT

1. Here he turns towards the centre of the altar, and, standing there, with his hands joined and head uncovered, he makes a profound reverence to the Cross, or, if the Blessed Sacrament is in the Tabernacle, a genuflection on the lowest step, without making any other inclination. He then rises and begins Mass by signing himself with the sign of the cross (*P. I, c. 12, n. 1*), and saying: *In Nomine Patris, etc.*

Then joining his hands again before his breast, he says, in the same tone of voice, the antiphon *Introibo* and the Psalm *Judica* alternately with the Server,* which Psalm is never omit-

—In a clear and intelligible voice (*P. I, c. 11, § 11*)—

I. *P. In nomine Patris, et Filii, et Spiritus Sancti. Amen.*

P. Introibo ad Altare Dei.

S. *Ad Deum, qui lætificat juventutem meam.*

P. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

S. *Quia tu es Deus fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus?*

P. Emitte lucem tuam, et veritatem tuam; ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

* Unless by an immemorial custom or special favour of the Holy See, in their strictly private Masses, those not Bishops

ted unless in Masses of the Dead and those *de tempore*, from Passion Sunday inclusively to Holy Saturday exclusively. In the Masses in which it is omitted, the antiphon *Introibo* having been said and responded to, the Priest immediately adds, *Adju- torium, etc.*

On feasts of the Saints or in Votive Masses even *de Passione* or *de Cruce* which may happen to be said in Passion Week, this Psalm is not to be omitted (*St. Lig., p. I, c. 3, n. 7*).

At the end of the Psalm, while saying the *Gloria Patri*, he bows his head (*P. I, c. 7, § 4, n. 4*), and at *Sicut erat* raises it to its ordinary position.

2. If, before the Priest begins Mass, the Elevation happen to take place at some neighbouring altar, whilst he arranges the Chalice or is opening the Missal, he will continue what he has begun, and then come down and kneel on the lowest step: but having once made the sign of the cross to begin Mass he will no longer

S. Et introibo ad Altare Dei; ad Deum, qui laetificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus, meus; quare tristis es, anima mea, et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

S. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

are allowed only one server. In Masses not strictly private and *quasi* conventual such as parochial, College or Seminary Masses or those of Communities and the like, two servers are tolerated (*S.R.C., 12 September, 1857*).

pay any attention to what may take place at another altar up to the end of his Mass (*Rit. Miss., tit. 3, n. 4*).

3. After *Gloria Patri*,

he repeats the antiphon, *Introibo, etc.* Then making the sign of the cross with his right hand, he says the versicle *Adjutorium, etc.*, distributing the words so that when he says *Adjutorium*, the hand touches the forehead;

when he says *nostrum*, the breast; when he says *in nomine*, the left shoulder; and when *Domini*, the right shoulder (*Cerem. Episc., l. I, c. 25, n. 5*).

4. At the *Confiteor*, he bows profoundly (*P. I, c. 7, § 2*), and continues the inclination till the Server has finished the *Misereatur*.

At the words *vobis fratres*, and *vos fratres*, he does not turn to the Server, as is done at Solemn Masses.

At *Mea culpa, etc.*, he strikes his breast (but not in an affected way, nor with violence), three times with his right hand, holding his left below the breast (*P. I, chap. 13*).

3. *P. Introibo ad Altare Dei.*

S. Ad Deum, qui laetificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit caelum et terram.

4. *Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et vobis, fratres: quia peccavi nimis, cogitatione, verbo, et opere: mea culpa, mea culpa, mea maxima culpa.*

Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem

He then joins his hands and continues *Ideo precor, etc.*

The Server having finished *Misereatur tui, etc.*, the Priest answers *Amen*, and then rises up; the Server will then say the *Confiteor*.

Baptistam, Sanctos Apostolos Petrum et Paulum, omnes Sanctos et vos fratres, orare pro me ad Dominum Deum nostrum.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

P. Amen.

S. Confiteor, etc., all as above: except, that at the words *vobis fratres*, and *vos fratres*, the Server says *tibi pater*, and *te pater*.

5. This being ended, the Celebrant says *Misereatur vestri, etc.*

Then with his right hand, signing himself with the sign of the cross, he says *Indulgentiam, etc.*, so arranging the words that at *Indulgentiam*, he touches his forehead; at *absolutionem*, his breast; at *remissionem* his left shoulder; at *peccatorum nostrorum*, his right; and at *tribuat, etc.*, he joins his hands (*Liguori, Cer., p. I, c. 3, n. II*).

5. P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

S. Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum⁴ nostrorum tribuat nobis omnipotens, et misericors Dominus.

S. Amen.

6. At the verse *Deus tu conversus*, and what follows, he remains moderately inclined, and with joined hands. When he says *Oremus*, he extends and immediately rejoins his hands, without raising them in the least (*P. I, c. 10, § 1, n. 1*).

6. *P. Deus, tu conversus vivificabis nos.*

S. Et plebs tua laetabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

S. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

S. Et clamor meus ad te veniat.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Oremus.

—All up to this in the clear voice.

CHAPTER IV.

THE INTROIT, KYRIE ELEISON, AND GLORIA IN EXCELSIS.

I. The Celebrant holding himself straight, and having his hands joined, says secretly the prayer *Aufer a nobis*, as he ascends the steps, beginning with the right foot, to the middle of the altar, so that he may arrive there by the time he has finished the

—Secretly—

I. *Aufer a nobis, quaesumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.*

Prayer (*Liguori, Cer., p. 1, c. 3, n. 12*).

He will keep about a foot from the altar on such occasions (specially when about to genuflect, *Merati in Gav. p. 2, tit. 4, n. 1*), and bowing moderately he will place his hands joined on the edge of the altar (*P. 1, c. 8, § 2*), in such a manner that the little fingers, which are joined and close to the others, will touch with their tips the front of the altar; saying, at the same time, *Oramus te, etc.*

Continuing the same prayer, he kisses the altar in the middle when he says, *quorum reliquiae hic sunt*. (*P. 1, c. 4, § 3, and c. 9, § 2*).

Oramus te, Domine, per merita Sanctorum tuorum, quorum reliquiae hic sunt, et omnium Sanctorum, ut

Then, resuming his former position, he joins his hands and finishes the Prayer, and, without any reverence to the Cross, he goes to the Missal at the Epistle corner. (*P. I, c. 3, § 2*).

2. And having come there standing erect, he makes with his right hand the sign of the cross on himself (*P. I, c. 12, n. 1*) in the Masses of the Living (he makes the cross in Masses of the Dead over the Book) and, at the same time, begins the Introit: *Sacerdotes, etc.*, and while saying *Gloria Patri, et Filio, et Spiritui Sancto*, he inclines his head towards the Cross, continuing to hold his hands joined.

—The *Gloria Patri* in the Introit is omitted only in Masses of the Dead, and from Passion Sunday till Easter; but if the Mass of a Saint or a Votive Mass happens to be said in Passion Time, the *Gloria Patri* is not omitted.

indulgere digneris omnia peccata mea. Amen.

INTROITUS.

—In the clear voice—

2. *Sacerdotes tui, Domine, induant justitiam, et Sancti tui exultent: propter David servum tuum, non avertas faciem Christi tui.*

In Paschal time, he adds, *Alleluia, Alleluia.*

Ps. *Memento, Domine, David: et omnis mansuetudinis ejus.*

V. *Gloria Patri, et Filio, et Spiritui Sancto; sicut erat in principio, et nunc, et semper, et in saecula saeculorum.*

Amen.

Sacerdotes tui, Domine, induant justitiam, et Sancti tui exultent: propter David servum tuum, non avertas faciem Christi tui.

It being finished, he repeats the Introit, without making the sign of the cross, as far as the little verse taken from the Psalm.

3. The Priest having finished the Introit, passes to the middle of the altar (*P. I, chap. 3, § 2*), and turned towards it, having his hands joined, says alternately with the Server, *Kyrie, etc.* (i.e., *Kyrie* twice, *Christe* once, and *Kyrie* twice: the Server says *Kyrie* once, *Christe* twice, and *Kyrie* once).

3. P. *Kyrie eleison.*
S. *Kyrie eleison.*
P. *Kyrie eleison.*
S. *Christe eleison.*
P. *Christe eleison.*
S. *Christa eleison.*
P. *Kyrie eleison.*
S. *Kyrie eleison.*
P. *Kyrie eleison.*

If there be no one to answer, the Priest must say all himself.

4. After the last *Kyrie*, when the *Gloria in excelsis* is to be said, he separates his hands in a straight line without placing them on the altar. He lifts them to the height of his shoulders (*P. I, c. 10, § 3*), and without raising his eyes, he says, *Gloria in excelsis*, and at the word *Deo* rejoins his hands, making a simple inclination to the Cross (*P. I, c. 7, § 4*). He holds

4. *Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.*
Laudamus te, Benedicimus te, Adoramus te, Glorificamus te, gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex coelestis, Deus Pater omnipotens.

Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris.

his head erect, and keeps his hands joined at his breast to the end.

For the more exact observance of this, remark, that on saying *Gloria* he separates his hands: on saying *in excelsis*, he raises them to the height of his shoulders: on saying *Deo*, he rejoins them and bows his head (*Merati in Gav.*, q. 2, tit. 2, n. 3).

He bows his head to the Cross five other times: at *Adoramus te*, at *Gratias agimus tibi*, at *Jesu Christe*, (occurring twice) (*P. I, c. 7, § 4, n. 4*), and at *Suscipe deprecationem nostram*.

When he says *Cum Sancto*, etc., he will take care to make upon himself the sign of the cross, thus dividing the words: saying *Sancto*, he touches his forehead; at *Spiritu*, his hand reaches his breast; at *in gloria*, he touches the left, and at *Dei Patris* the right shoulder. On saying *Amen*, without joining his hands he extends them on the altar and kisses it (*P. I, c. 9, § 2*, and *Lig. Cer. p. I, c. 4, n. 7*). *S.R.C.*, 12 Nov., 1831.

5. Having immediately joined his hands, and standing erect, he turns round* by the Epistle side towards

Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram.

Qui sedes ad dexteram Patris, miserere nobis, Quoniam tu solus Sanctus, tu solus Dominus, tu solus Altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

5. *P. Dominus vobiscum.*
S. Et cum Spiritu tuo.

* If the altar be so placed that the Celebrant is always facing the people, as in the case of the Basilicas and other very ancient churches, the Priest then does not turn round to the people to

the people, with his eyes cast down; and, without leaning against the altar, he says, *Dominus vobiscum*, while opening and joining his hands (*P. 1, c. 10, § 1, and c. 14*).

If the *Gloria in excelsis* is not to be said, having finished the *Kyrie*, he kisses the altar, and says *Dominus vobiscum* as above.*

say *Dominus vobiscum*, as prescribed above, as he is already facing them. And the same is to be said of the *Orate fratres*, of the *Ite Missa est*, and of the Blessing (*Rit. Miss., tit. 5. n. 3*).

* It is better for those who find it necessary to use spectacles, while reading, not to take them off during the entire Mass.

CHAPTER V.

THE PRAYERS.

I. Having said *Dominus vobiscum*, he returns by the same way, and goes to the Missal. On reaching it he extends and joins his hands and bows his head to the Cross while saying *Oremus*. He separates his hands (*P. I, c. 9, § 1*), and recites the prayer, *Exaudi, etc.**

At the name of the Saint of the day, which is inserted at the letter *N.*, or of a saint whose commemoration is made, the head is inclined to the Book.

At the conclusion, *Per*

Dominum, he joins his hands (*P. I, c. 10, § 1, n.*

5), and at *Jesum* he inclines his head to the Cross (*P. I, c. 7, § 4, n. 4*) : he continues to keep his hands joined to the end.

* One must be on his guard when saying *Oremus* not to give a certain extra expression to the sound of the letter *O* by prolonging it.

OREMUS.

ORATIO.

I. *Exaudi, quaesumus, Domine, preces nostras, quas in beati N. Confessoris tui, atque Pontificis solemnitate deferimus; et qui tibi digne meruit famulari, ejus intercedentibus meritis, ab omnibus nos absolve peccatis. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.*

S. Amen.

2. Whenever there is more than one prayer (*P. I, c. 15, § 3.*), *Oremus* is repeated before the second, with the same gestures as above: it is said only before the first and second.*

At the name *Maria* in the *A cunctis*, he bows his head towards the Missal.† He does not incline at the other names.

Ad poscenda Suffragia
Sanctorum.

ORATIO.

2. *A cunctis nos, quæsumus Domine, mentis et corporis defende periculis: et intercedente beata et gloriosa semper virgine Dei genitrice Maria, cum beato Joseph, beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, salutem nobis tribue benignus et pacem;*

* When many prayers and prophecies are to be read, immediately after the *Kyrie* the Priest passes to the Epistle side, and after the *Oremus* says: *Flectamus genua*; and immediately laying his hands upon the altar, he genuflects and rises at once, the Server answering *Levate*; and he then proceeds to read the prayers, holding his hands extended, as before described (*Rub. Miss. tit., 5, n. 4.*).

† In the prayer *A cunctis* at *N.* he inserts the name of the titular of the church in which he celebrates, and if it has not got one, that of the Patron of the place. If the titular is one of the Angels or St. John the Baptist, they are to be named after the Blessed Virgin and before St. Joseph. Whether Regulars can, after the titular or Patron of the place, name their respective Holy Founder, rubricists do not agree. The *Ephemerides Liturgicæ* holds they can.—ED.

[“ In Oratione *A cunctis* adjiciatur semper post invocationem B. M. Virginis et ante quoscumque alios sanctos Patronos, exceptis Angelis et S. Joanne Baptista, commemoratio S. Joseph, per hæc verba *cum Beato Joseph*” (*S.R.C., 22 April, 1871.*)—ED.]

During Quarter Tense, and on Wednesday in Holy Week, the Missal should be consulted as to the order of *Gloria*, if said, and the Prayers, Lessons, etc.—ED.

*ut destructis adversitatibus,
et erroribus universis, Ec-
clesia tua secura tibi ser-
viate libertate.*

3. At the letter N., the name of the reigning Pope is inserted, and the Priest bows his head towards the Book. When he says *Per Dominum*, he acts as above (n. 1) remembering, as a general rule, that the conclusion is only put to the first and last prayer.

If the conclusion is *Qui tecum*, or *Qui vivis*, he joins his hands at the words *in unitate* (*Rub. Miss. tit.*, 5, n. 1) without any inclination of his head to the Cross.

Pro Papa.

ORATIO.

3. *Deus, omnium Fidelium Pastor et Rector, famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, propitius respice : da ei, quaesumus, verbo et exemplo, quibus praeest, proficere ut ad vitam una cum grege sibi credito, perveniat sempiternam. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.*

S. Amen.

CHAPTER VI.

FROM THE EPISTLE TO THE OFFERTORY.

1. The prayers being said in the aforesaid manner, the Priest, in an intelligible and clear voice, reads the Epistle or the Prophecies, holding the Book or book-stand, as may be found more convenient, provided that the palms of the hands in some way touch the Missal (*Rub. Miss., tit. 6, n. 1*).

If, while reading the Epistle, or at any other time, he meets words at which a genuflection is to be made, as for instance: *In nomine Jesu omne genu flectatur, etc. Adjuva nos Deus, etc.*, he will place his hands *hinc inde* upon the altar, and he will bend his right knee (not both knees)

Lectio Epistolae beati Pauli Apostoli ad Hebraeos. Cap. 7, 23.

1. *Fratres; plures facti sunt Sacerdotes, idcirco quod morte prohiberentur permanere: Jesus autem eo quod maneat in aeternum, sempiternum habet sacerdotium. Unde et salvare in perpetuum potest accedentes per semetipsum ad Deum: semper vivens ad interpellandum pro nobis. Talis enim decebat, ut nobis esset Pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus, et excelsior coelis factus: qui non habet necessitatem quotidie, quemadmodum Sacerdotes, prius pro suis delictis*

to the ground, as this is more conformable to the Rubric, which only says *genuflectit* (Baldeschi, *Sac. Cer.*, p. I, c. I, n. 6).

hostias offerre, deinde pro populi: hoc enim fecit semel seipsum offerendo Jesus Christus Dominus noster.

S. Deo gratias.

2. The Priest, remaining in the same position, reads the entire of what follows; that is to say, the Gradual, with its versicle, two *alleluias*, and another verse, with an *alleluia*; and this holds for all the year, excepting special times, viz.:

Gradual.

2. *Sacerdotes ejus induam salutari, et sancti ejus exultatione exultabunt.*

V. *Illuc producam cornu David, paravi lucernam Christo meo.*

Alleluia, alleluia.

V. *Juravit Dominus, et non poenitebit eum; tu es Sacerdos in aeternum secundum ordinem Melchisedech. Alleluia.*

3. After Septuagesima, the Gradual is said as far as *alleluia* exclusively; then omitting the two *alleluias*, and the verse with the other *alleluia*, in place of them he will say the Tract.

Tract.

3. *Beatus vir qui timet Dominum: in mandatis ejus cupit nimis.*

V. *Potens in terra erit semen ejus: generatio rectorum benedicetur.*

V. *Gloria et divitiae in domo ejus: justitia ejus manet in saeculum saeculi.*

4. In Paschal time, he omits the Gradual, and says in its stead *alleluia* twice, the versicle, an *alleluia*, another verse, and, finally, an *alleluia*.

In Paschal Time.

4. *Alleluia, alleluia.*

V. Juravit Dominus, et non poenitebit eum: tu es Sacerdos in aeternum, secundum ordinem Melchisedech, alleluia.

*V. Amavit eum Dominus, et ornavit eum; stolam gloriae induit eum, alleluia.**

5. Having read the Epistle, and what follows, according to the time of the year, he leaves the Missal open, as it is to be removed to the other side, and comes to the middle of the altar, where raising his eyes to the Cross, and immediately lowering them, he inclines profoundly, keeping his hands joined between his breast and the altar, and not upon the altar, and says, *Munda cor meum, etc.*

—Secretly—

5. *Munda cor meum, ac labia mea, omnipotens Deus, qui labia Isaiae Prophetae calculo mundasti ignito, ita me tua grata miseratione dignare munda, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.*

Jube Domine benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annunciem Evangelium suum. Amen.

* If a Votive Mass is said of a Saint which has not Gradual Tract, or Verse, as the case may be, *de Tempore*, they are to be taken from the common.

In Masses of the Living, *Jube Domine, etc., Dominus, sit, etc.*, is added.*

If the Server be not at hand, or be unable, the Priest himself will remove the Missal, and in that case, when passing the middle of the altar, he should incline his head to the Cross, and then place the Missal at the Gospel corner, in such a way that the opening of the Book may face towards the Epistle corner (*Mer. in Gav., p. 2, tit. 6, n. 1, 2*): and then, with his hands joined, he returns to the middle of the altar to say the *Munda cor meum* and the *Jube, etc.*†

6. These prayers being said, he stands erect, and goes, with his hands joined, to the Gospel side, and if the Missal has not been properly placed, he turns it so that the opening may face somewhat towards the middle of the altar, and that he may be able conveniently to read from it; and, holding his hands joined at his breast without leaning on the Missal, or on the altar, he says, holding himself erect and facing

—In the clear voice—

6. P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

P. ✠ *Sequentia sancti Evangelii secundum Matthaeum.*

(Matt. xxiv. 42.)

S. *Gloria tibi Domine.*

In illo tempore; dixit Jesus discipulis suis: Vigilate, quia nescitis qua hora Dominus vester ven-

* He should say *Domine*, and not *Domne*, as the blessing is asked from God, and not from man; the latter is the case with the Deacon in Solemn Masses.

† When the Passion is to be read, he makes a reverence to the Cross when passing the middle of the altar. The *Munda cor meum* and *Jube Domine* are said before the last part of the Passion; which is the part to be kissed.—ED.

the book: *Dominus vobiscum.*

When the Server has replied, *Et cum spiritu tuo*, the Priest says, *Sequentia* or *Initium sancti Evangelii*; and in doing so separates his hands, makes the sign of the cross with his right thumb on the Book, at the beginning of the Gospel to be read, holding, at the same time, the left hand extended on the Missal (S.R.C., 7 September, 1816). He then raises the right hand, which he keeps extended, and makes with the inner part of the thumb the sign of the cross on his forehead, then on his mouth, and, finally, on his breast,

saying the other words, and holding his left hand extended under his breast (P. I, c. II, § I, n. 2, and c. 12).

The signs of the cross are thus combined with the words: at *Sequentia* or *Initium*, he signs the book; at *S. Evangelii*, the forehead; (he says nothing while signing his mouth); and in saying *secundum* (*Matthaeum*), he signs his breast (*Liguori, Cer., p. I, c. 6, n. 3*).

He joins his hands immediately, and the Server answers: *Gloria tibi Domine*; he then reads the Gospel, bowing his head at the name of Jesus, or at that of

turus sit. Illud autem scitote, quoniam si sciret paterfamilias qua hora fur venturus esset, vigilaret utique, et non sineret perfodi domum suam. Ideo et vos estote parati; quia qua nescitis hora, Filius hominis venturus est. Quis, putas, est fidelis servus et prudens, quem constituit Dominus suus super familiam suam, ut det illis cibum in tempore? Beatus ille servus quem, cum venerit Dominus ejus, invenerit sic facientem. Amen, dico vobis, quoniam super omnia bona sua constituet eum.

S. Laus tibi Christe.

Mary, or at that of the Saint whose feast is kept, or of whom a commemoration has been made, towards the Book, or, if needs be, genuflects, but always towards the Missal (*P. I, c. 6, § 1, n. 7, and c. 7, § 4, n. 1*).

7. The Gospel being ended, and the Server having responded *Laus tibi Christe*, the Priest raises somewhat the Missal with

—Secretly—

7. *Per evangelica dicta deleantur nostra delicta.*

both hands (*P. I, c. 4, § 4*), and inclines a little, while kissing it where he signed it in the beginning, saying at the same time, in a low voice, *Per evangelica, etc.* ;* then he replaces the Book on the stand, which he removes with both hands somewhat towards the middle—near, but not upon the Corporal—so that he may read from it conveniently ; and then joining his hands, he passes to the centre of the altar.

8. When the *Credo* is to be said (*P. I, c. 15, § 5*), he extends his hands at once, and says *Credo*, elevating them immediately to the height of the shoulders, without raising his eyes or head towards the Cross, and he adds, *in unum Deum*, while joining his hands and bowing his head to

8. *Credo in unum Deum, Patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium.*

Et in unum Dominum Jesum Christum, Filium Dei unigenitum: Et ex Patre natum ante omnia saecula. Deum de Deo,

* The more exact adopt this method: first they say, *Per evangelica dicta*, then kiss the Missal, and afterwards repeat *deleantur nostra delicta*.—(*Merati, p. 2, t. 6, n. 2.*)

the Cross. Then holding his head erect, and joining his hands at his breast, he continues in that posture to the end (P. I, c. 7, § 4).

At *Jesum Christum*, he bows his head to the Cross.

While saying, with much devotion, *Et incarnatus*, he extends his hands on the altar, one at each side (P. I, c. 6, § 1, and c. 9, § 2), genuflects with the right knee only (as was decided by S.R.C., 22 August, 1818), slowly beginning the genuflection at the words *Et incarnatus*, and completing it at the *Et homo factus est*. He says these words while his knee is on the "predella" or platform of the altar, but without stooping the head, as some erroneously do. He bows his head at the words *simul adoratur*, and while saying *et vitam venturi*, he makes the sign of the cross, distributing the words thus: at *Et*, he

lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de coelis.

Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis, sub Pontio Pilato; passus et sepultus est. Et resurrexit tertia die secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria, judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre, Filioque procedit. Qui cum Patre et Filio simul adoratur et conglorificatur: qui locutus est per Prophetas.

Et unam sanctam, catholicam, et apostolicam Ec-

touches his forehead, at
vitam, his breast; at *ven-*
turi, his left, and at *saeculi*
his right shoulder. At the
word *Amen*, he places his
hands *hinc inde* on the
altar.

clesiam. Confiteor unum
baptisma in remissionem
peccatorum. Et expecto
resurrectionem mortuorum,
Et vitam venturi saeculi.
Amen.

CHAPTER VII.

FROM THE OFFERTORY TO THE CANON.

I. After saying the Creed, or if it is not to be said, after reading the Gospel, the Celebrant kisses the altar, and turning to the people (*P. I, c. 14*), says *Dominus vobiscum* (*P. I, c. 10, § 1, n. 4*).

I. *P. Dominus vobiscum.*
S. *Et cum spiritu tuo.*

OREMUS.

Having turned back to the middle of the altar by the same side, he says *Oremus*, with the usual

OFFERTORIUM. *Veritas mea, et misericordia mea cum ipso : et in nomine meo exaltabitur cornu ejus.*

gesture of the hands, and inclination of the head to the Cross (*P. I, c. 10, § 1, n. 2*). Then holding the hands joined, as before, he reads the Offertory (*Rub. Miss., tit. 7, n. 1*).

In Paschal Time *Alleluia* is to be added.

2. Having said the Offertory, the Celebrant will take the Veil off the Chalice with both hands, lifting it by the front ; he folds it at once, or gives it to the Server to fold ; and lays it or sees that it is laid at his right side, outside the Corporal, but so near that he may place the Pall upon it, and find it at hand when he requires it.

The Priest will not permit the Server, though he be in *Sacris* to prepare the Chalice, pouring in the wine and water, etc., as is done by the minister at

Solemn Masses, this being prohibited by a Decree of S.R.C., 7 Sept., 1816.

3. Laying his left hand upon the altar (*P. I., c. II., § 3*), and taking, with his right, the Chalice by the knob, he places it outside the Corporal, towards the Epistle side. Then he raises, with his right hand (which he always uses covering and uncovering the Chalice), the Pall from over the Paten, and places it on the folded Veil, with one end of it projecting, so that he may be able to catch hold of it more conveniently when it is required.* He takes with the same hand, between the thumb, index, and middle fingers, the

* If the Priest has to consecrate particles for the Communion of the faithful ; for a few, say five or six, he will place them on the Paten beside or (as *Merati in Gav.*, p. 2. t. 7. n. 7, wishes) under the Host, and, after the Oblation, he will place them on the corporal at the Gospel side, and at a little distance from the large Host. If they are in a Pyx or Ciborium, the Priest, before removing the Paten from the Chalice, will take the Ciborium in his right hand, and bring it near him towards the front part of the Corporal, a little to the right-hand side, and will uncover it without raising it up. Having made the usual oblation, he will cover it, and put it back to its place behind the Chalice, but within the Corporal (*Baldeschi, Sac. Cer., p. I., c. III., ar. IV., n. 4*). It is to be remarked, moreover, that when offering and consecrating a number of particles, the intention ought not to be restricted to a certain fixed number, but to avoid inconveniences and scruples the Priest will extend it to all the matter that is present. As regards the offering and consecrating of particles, Benedict XIV. may be referred to here (*De sacrosancto Missae Sacrificio, lib. 3, cap. 18, n. 5*): “*Communis sententia est, et plerorumque firmata consensu non posse particulas consecrari cum Canon recitari incoeperit, etiamsi ageretur de consecranda particula, quae afferenda esset pro Viatico ad infirmum : eo enim casu parva quaedam detrahi posset particula ex Hostia Missae, et reservari pro infirmo,*” and having said that the particles should be offered with the Host of the Mass, he adds: “*Facile quivis intelligit, Missae ordinem perverti, si particulae accipiantur consecrandae Praefatione incoepa : id porro si quando faciendum est, fieri non debet sine legitima causa, cujusmodi ea esset, si magna multitudo parata ad recipiendam Eucharistiam, sacramento careret.*”

Paten, with the Host; while with the same fingers of the left hand he takes hold of the Paten on the opposite side; and thus with both hands (with thumbs, index, and middle fingers around the Paten, and all the other fingers extended and joined under the Paten), he holds it over the middle of the Corporal, at the height of his breast, and somewhat removed from it. Then he raises his eyes to the Crucifix, and immediately lowers them upon the Host, and says in a low voice, *Suscipe, etc.*

4. This prayer being ended, and not sooner, the Priest holding the Paten between his hands, lowers it to a proper distance (about four inches) from the Corporal, forms with it over the Corporal, but without touching it (*P. I, c. 12, n. 1*) the sign of the cross, in straight and equal lines (about nine inches long); he then inclines the Paten towards the plane of the altar, allowing the Host to slip into the middle of the Corporal, on the front fold

—the part next himself. He then rests his left hand on the altar, and, with the right, puts the Paten partly * under the Corporal, on the Epistle side, in such a way that he can easily draw it out at the proper

4. *Suscipe, sancte Pater, omnipotens aeternae Deus, hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis et offensionibus, et negligentis meis, et pro omnibus circumstantibus, sed et pro omnibus fidelibus christianis vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam aeternam, Amen.*

* " Aliquantulum " Rit. Cel. Miss.

time, but at such a distance from the edge of the altar that he may not be hindered from placing his hand there when necessary.

5. Next, with his hands joined, he passes to the Epistle corner, and takes the Chalice with his left, by the knob, wipes it,* inside and outside, with the Purificator, which he holds in the other hand, putting the fingers, but not the thumb, into the cup; and now holding with the thumb of the left hand one end of the Purificator upon the knob of the Chalice, he will stretch the other end with his right hand in the direction of the cruets, to prevent any drops from falling on the foot of the Chalice, or upon the altar cloth. He takes the wine cruet in his right hand, and pours, *nihil dicens*, a proper quantity† into the Chalice. Having returned the cruet to the Server, and still holding with his left hand the Chalice and the Purificator, he makes with the right hand the sign of the cross (to be omitted in Masses of the Dead), over the water cruet (*P. I, c. 12, n. 3*), and begins, *Deus qui humanæ, etc.*;

he then takes it with the  *Deus qui humanæ* right hand and pours some

* The Chalice should be wiped carefully by the Priest, who ought to hold the cup rather than the knob, to avoid straining or breaking the Chalice. This remark applies also to the drying of the Chalice.

† We cannot precisely determine the exact quantity of wine to be poured into the Chalice, as it ordinarily must depend on the will of the Celebrant, who, according to his piety, at one time may wish a little, and at another time more. Hence, the Rubric observes a wise silence on the point; but in order to keep all within just limits, it is settled as a general rule, that no matter who the Celebrant may be, he ought to put "vinum in Calicem (quod album esse debet quantum fieri potest) in quantitate decenti nimirum quæ uno haustu sine interruptione a Sacerdote sumi possit" (*Merati in Gav., p. 2, t. 7, n. 4, § ix.*)

drops of water into the Chalice, while saying, *Da nobis per hujus* aquae et vini mysterium.* After putting the water into the Chalice, and while continuing to say the prayer slowly, he takes the Purificator, and puts it tidily round the index-finger of his right hand, and wipes from the Chalice any drops that may be separated from the body of the wine (S.R.C. 7th Sept., 1816): *Amen.*

he says the rest of the prayer slowly, so as to complete the wiping before he says the words *Jesus Christus*, at which he joins his hands and bows to the cross.† He finally places with his left hand the Chalice near the Corporal.

Continuing the Prayer he goes to the middle; and having arrived there he puts with his right hand the

* Eugenius IV. in the Decree *pro Armenis*, and before him Honorius III. in the Chap. *Perniciosus*, followed by many Synodical Councils, ruled that the water put into the Chalice is to be a very small quantity, which indeed the learned Habert, says, *de Euch.* 7: *etsi in praxi servari debeat, probandi tamen non sunt illi sacerdotes qui unam guttulam infundunt*; since one single drop can very easily remain on the side of the Chalice.

[The Sacred Congregation of Rites, 6th February, 1858, decided that the use of the small spoon is not prohibited: "*Usum parvi cochlearis non esse prohibitum.*"—ED.]

† If the Priest be slow at this part, let him not on that account interrupt the prayer, as some do, but continue it, bowing at *Jesus Christus*, though he may not join his hands till after doing so.—ED.

Purificator on that part of the Paten which is uncovered.

6. Having finished the Prayer and laid his left hand on the altar, he takes the Chalice by the knob with his right, so that the thumb may hold the front part and the other fingers the opposite side, and supporting with the left hand the foot, by placing his

fingers beneath it, he raises it with both hands in a straight line over the place which it is to occupy on the Corporal (*P. I, c. 2, n. 8*), taking care that the top of the Chalice be not higher than his eyes. While saying *Offerimus*, he looks up at the cross during the whole Prayer (*Rub. tit., 7, n. 5*).

7. Which being ended, he makes with the Chalice (holding it as at first), a sign of the cross of the prescribed dimensions over the inner part of the Corporal, exactly above the second fold, without passing over the Host (*P. I, c. 12,*

n. 5). Then placing it in the middle of the Corporal, at a little distance behind the Host,* he covers it with

6. *Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinae Majestatis tuae, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.*

7. *In spiritu humilitatis et in animo contrito suscipiamur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.*

* If the size of the altar-stone permit it, a space of about three inches ought to be left between the Host and the Chalice for the purpose of collecting with more facility the fragments, and to prevent their being exposed to any irreverence.

the Pall (*P. I, c. II, § II, n. 4*). And, then, with his hands joined as usual on the edge of the altar, and being inclined moderately, he goes on to say, *In spiritu, etc.*

8. Then raising himself, he separates his hands, and elevates them, looking up; and, immediately joining his hands and lowering his eyes (not his head), he says *Veni Sanctificator*; then making one sign of the cross over both the Host and Chalice, he says *benedic, etc.* (*P. I, c. 12, n. 3, 4, 7*), keeping his left hand on the altar.

9. Having made the sign of the cross over the *oblata*, he joins his hands again as usual, goes to the Epistle side of the altar, and outside the edge of the altar he washes the extremities of the thumb and forefinger of both hands, and then dries them, reciting at the same time the Psalm *Lavabo, etc.*, turning to the altar while finishing the wiping (*P. I, c. 3, § I*).

8. *Veni sanctificator omnipotens aeterne Deus, et bene ✠ dic hoc Sacrificium tuo sancto nomini praeparatum.*

9. *Lavabo inter innocentes manus meas et circumdabo altare tuum Domine.*

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

Domine, dilexi decorem domus tuae: et locem habitationis gloriae tuae.

Ne perdas cum impiis, Deus, animam meam: et cum viris sanguinum vitam meam.

At the *Gloria Patri* he makes an inclination to the cross; and, while proceeding towards the middle of the altar, he completes *sicut erat, etc.*, having his hands joined.

The *Gloria Patri* is omitted in Masses of the Dead, and in Masses *de Tempore*,[†] from Passion Sunday inclusively, 'to Holy Saturday exclusively. But it is said in Votive Masses *de Cruce* or *de Passione*, celebrated within the above time (Gav., p. 2, tit., 7, n. 6, § 27).

10. Having arrived at the middle of the altar, he stands erect, and raises his eyes to the Cross, and immediately lowers them again: and placing his fingers as usual (P. I, c. 8, § 2) upon the front of the table of the altar, and being moderately inclined, he says the prayer *Suscipe, etc.*

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

Pes meus stetit in directo, in ecclesiis benedicam te, Domine.

Gloria Patri, et Filio, et Spiritui sancto.

Sicut erat in principio, et nunc et semper, et in saecula saeculorum.

Amen.

10. *Suscipe, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam, passionis, resurrectionis, et ascensionis Jesu Christi Domini nostri: et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum: ut illis proficiat ad honorem, nobis au-*

tem ad salutem : et illi pro nobis intercedere dignentur in coelis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

II. Having concluded this prayer, he extends his hands on the altar (P. I, c. 9, § II), kisses it, and joins his hands again, and turning towards the people, by the Epistle side (P. I, c. 14, n. 1) with his eyes cast down, he extends and joins his hands again, saying *Orate fratres*—in the middle tone of voice ;* then completing the circle he turns to the altar by the Gospel side, continuing secretly, *ut meum ac vestrum, etc.*, not waiting, as some do (contrary to the clear meaning of the Rubric *tit.*, 7, n. 7, and that of the Ceremonial of Bishops, *lib.* 2, c. 8, n. 66) to say these latter words towards the people (*Bald.*, *Sac. Cer.*, p. 1, c. 7, n. 65).

12. The Server having completely finished the *Suscipiat*, etc., the Priest

(Raising his voice a little.)

II. P. *Orate fratres* : (Lowering his voice, he continues)

Ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

S. *Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostrum, totiusque Ecclesiae suae sanctae.*

P. *Amen.*

— Secretly —

12. *Sancti N. Confes-*

* If the Server, for any reason, does not say the *Suscipiat*, the Priest will himself respond, changing the words *de manibus tuis* into *de manibus meis* ; he will say *Amen* in secret at the end.

answers, in secret, *Amen*; and, holding his hands extended (*P. I, c. 9, § I*), in the middle of the altar, without saying *Oremus*, he reads in a subdued voice the Secrets; which in number and order always correspond with the Prayers, said before the Epistle. If there be only one, he will not finish the conclusion, but will stop after saying *Spiritus Sancti Deus*; and if there be more, he will complete the conclusion of the first, and answer *Amen* himself: and at the second conclusion, which should be that of the last Secret, as we have said of the Prayers (*P. II, c. 5, n. 3*), he will stop at the above-mentioned words, before beginning the preface.

soris tui atque Pontificis, quaesumus, Domine annua solemnitas pietati tuae nos reddat acceptos: ut per haec piae placationis officia, et illum beata retributio comitetur, et nobis gratiae tuae dona conciliet. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Ad poscenda suffragia Sanctorum.

Secreta.

Exaudi nos, Deus salutaris noster: ut per hujus Sacramenti virtutem a cunctis nos mentis et corporis hostibus tuearis, gratiam tribuens in praesenti, et gloriam in futuro.

— Secretly —

Oblatis, quaesumus Domine placare muneribus, et famulum tuum N. quem pastorem Ecclesiae tuae praeesse voluisti, assidua

*protectione gubernata. Per
Dominum nostrum Jesum
Christum Filium tuum, qui
tecum vivit et regnat in
unitate Spiritus sancti
Deus.*

13. Before concluding the last Prayer, or Secret on saying *Per Dominum nostrum*, the Priest joins his hands, and keeps them joined to *tuum*; then dis-joins them and places the right on the altar, and with the left finds out in the Missal the Preface to be

said, and, if necessary, uses the right hand too for that purpose. He then extends both as usual on the altar, and says *Per omnia, etc.*, and *Dominus, etc.* (P. I, c. 9, § II.)

At *Sursum corda*, he raises his hands, extended at the height of his breast, with one palm opposite the other, and the fingers of each hand straight and touching each other.

On saying *Gratias agamus Domino*, he will join his hands; at *Deo*, raise his eyes to the Cross, and at *nostro* incline his head

(*Rit.* 7, n. 6).

— In the clear voice —

P. *Per omnia saecula saeculorum.*

S. *Amen.*

P. *Dominus vobiscum.*

M. *Et cum spiritu tuo.*

P. *Sursum corda.*

S. *Habemus ad Do-
minum.*

P. *Gratias agamus Do-
mino Deo nostro.*

S. *Dignum et justum
est.*

14. After the Server answers *Dignum, etc.*, the Priest will extend his hands, and hold them (as at the Prayers) continuing the Preface, common or proper, according to the time (*P. I, c. 15, § 7*), up to *Sanctus*, when he will join his hands and incline moderately, and say in the middle tone of voice: *Sanctus, Sanctus, etc.*, taking care not to rest his hands on the altar. At *Benedictus qui venit* he stands erect and makes the sign of the Cross, distributing the words thus: at *Benedictus* he signs his forehead, at *qui venit* his breast, saying *in nomine Domini*, his left shoulder and at *hosanna in excelsis* his right.*

COMMON PREFACE.

14. *Vere dignum et iustum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: per Christum* (he does not bow his head) *Dominum nostrum. Per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates. Coeli coelorumque, Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes:*

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Hosanna in excelsis.

Benedictus qui venit in nomine Domini, Hosanna in excelsis.

CHAPTER VIII.

FROM THE BEGINNING OF THE CANON TO THE CONSECRATION.

1. The Priest, after finishing the Preface, places his right hand on the altar (*P. I, c. 11, § 3*), and with his left finds out the Canon; he then joins* his hands before his breast, and extends and elevates them somewhat; he raises his eyes to the Cross, and immediately lowers them devoutly, joining his hands before his breast, and placing them in the usual way on the edge of the altar, and, profoundly inclined, he begins the Canon (*S.R.C., 7 September, 1816*), saying: *Te igitur, etc.*

After the word *petimus*, and before *uti accepta habeas*, extending his hands on the altar, he kisses it in the middle; then he rises and joins his hands before his breast.

When he says *Haec dona*, he makes three signs of the cross, each extending both over the Host and Chalice (*P. I, c. 12*,

— Secretly —

*Te igitur, clementissime
Pater, per Jesum Christum
Filium tuum, Dominum
nostrum, supplices rogamus
ac petimus.*

*Uti accepta habeas et
benedicas :*

Haec ✠ dona,

Haec ✠ munera,

* Joining hands here not prescribed by some.

n. 4), saying at the first, *Haec dona*, at the second, *Haec munera*, at the third, *Haec sancta sacrificia illibata*, and without rejoining his hands, he holds them in the usual way before his breast, and continues: *in primis quae, etc.*

At the words *Papa nostro N.*, he mentions the name of the reigning Pope, making, at the same time, a very slight inclination of his head towards the Book.

At *Antistite nostro N.*, he mentions the name of the Bishop of the diocese in which he celebrates, (although he may not be his own Ordinary),* but without bowing his head.

* If he does not know, or does not recollect, the name of the Bishop, he will say only *et Antistite nostro*, renewing mentally the intention of praying for him. If he is celebrating in Rome, he will omit the words *et Antistite nostro N.*; the Pope being the Ordinary of Rome. The clause referring to the Pope or to the Bishop is passed over when their respective Sees are vacant. If the church *est nullius*, he must omit *et Antistite nostro N.*, as a church belonging to no particular diocese resembles a vacant See. Therefore Prelates inferior to the Bishop, such as Abbots, are not to be named, nor are the Archbishops and Patriarchs of the province, since they are not Ordinaries in the dioceses of their suffragans. Regulars, in place of the Bishop of the diocese, cannot name their General, it being forbidden by S.R.C., 12 November, 1613. To avoid many abuses, the names of Secular Princes must not in any form be inserted in the Canon unless we except those only as Merati asserts (*p. 7, tit. 8, n. 2, § 6*), who have an Apostolic privilege, or an ancient custom to point to, v.g., the King of Spain, the King of France, etc.

Haec ✠ sancta sacrificia illibata.

In primis quae tibi offerimus pro Ecclesia tua sancta catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum: una cum famulo tuo Papa

nostro N. et Antistite nostro N. et omnibus orthodoxis, atque catholicae et Apostolicae fidei cultoribus.

2. Upon saying *Memento, etc.*, he slowly raises, and joins his hands, holding them at the top of his breast, or near his face, not up so far as the eyes, nor touching his face, nor under his nose, and he bends his head a little (without being bound, as some Rubricists prescribe, to fix his eyes on the Host which is not yet consecrated), and prays in silence, mentally or verbally, renewing, for a short time, but not for a mere moment,* the application of the Sacrifice : † under the

COMMEMORATIO PRO
VIVIS.

2. *Memento, Domine, famulorum, famularumque tuarum N. et N.*

Et omnium circumstantium quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus pro redemptione animarum suarum, pro spe salutis, et incolumitatis suae; tibi-que reddunt vota sua aeterno Deo, vivo et vero.

* “Ergo et tu memento, ne Memento in Missa fiat in momento, sed cum aliqua mora” (*Gavant, p. 2, t. 8, n. 3*).

† The fruits of the Sacrifice are of three kinds: *general*, *special* or *mediate*, and *most special*. The *general* is that which belongs to all the faithful who are not separated from Catholic unity, and which, therefore, cannot be otherwise applied, as appears from the Canon, for the Priest must first offer the Sacrifice for the whole Church: *in primis quae tibi offerimus pro Ecclesia tua sancta, etc.* The *mediate* or *special* belongs to those for whom the Sacrifice is specially offered, either from a title of justice or of charity, or for some other motive, as it is instituted for the benefit of men, and should particularly benefit those for whom it is by name offered by the Priest, according to the power received in Holy Orders of offering sacrifice: *pro quibus tibi offerimus, vel qui tibi offerunt*. The *most special* belongs to the Priest, inasmuch as he is the immediate offerer and minister of the Sacrifice: *pro innumerabilibus peccatis et offensionibus et negli-*

letters *N. N.* will be expressed the names of all those for whom he intends specially to pray ; then he disjoins his hands, lowering them as before, and continues *Et omnium circumstantium, etc.*

gentiis meis—he ought, according to the Apostle (Heb. v. 3), offer it for himself : *quemadmodum pro populo, ita etiam et pro semetipso offerre pro peccatis.* The general fruit extends to the entire Church, militant and suffering, and does not depend in any way on the will of the Priest, nor can it be applied by him, as it is destined for each and every one of the faithful. The special fruit is, by the will and disposition of Christ, left to the free application and determination of the Priest, as dispenser of His mysteries, and of the faithful who offer the Sacrifice together with him, and give to him as celebrant the *honorarium*, that one such portion may be applied entirely to them ; but the value of the Sacrifice, according to the more common opinion of authors (*Bona de Sac., c. 1, § 4*), is not infinite *extensively*, that is as to actual application of merits, and, therefore, the greater the number to whom it is extended, the less each one of them receives. The third fruit is exclusively the Priest's as public minister, and is applied to him, and not being applicable to any one else, is therefore not at his own free disposal. It is quite uncertain what is the nature and extent of the fruits which God wishes to confer on the faithful in general, or on this or that individual, in accordance with the intention of the Priest, or upon the Celebrant himself ; and therefore as to the second fruit, that the Priest may act safely and without scruple, it is enough for him to intend, according to his devotion or obligation, to apply to the souls for whom he celebrates as much of them as God has determined should be applied in that Sacrifice.

In order then not to fail in the application of the Sacrifice, it is to be noted, 1°, that a certain and fixed intention, at least virtual, is required, which ought to precede, or at least accompany, the Sacrifice ; 2°, that if the Priest does not apply it to any one, or to one capable of being benefited by it, or having need of it, the fruit will remain in the treasury of the Church, and therefore it will be better to have the conditional intention, that if the Sacrifice cannot be of use to the person for whom it is offered, it may help some other person (substituted mentally instead), if no prejudice to the first or any other intention required by the first application be caused thereby ; 3°, that as the essence of the Sacrifice consists, according to the more common opinion, in the Consecration, the Priest ought, before it, to have the application of its fruits made, and not after it, as it has then substantially passed away ; and, therefore, rubricists advise the Priest to form his intention before Mass, or at least at the *Memento of the living*,

3. In the *Communicantes*,* at the name *Mariae*, he makes a simple inclination of his head to the Missal, and the same is to be done, should he meet the name of the Saint whose feast is celebrated, or of whom he is making a commemoration in the Mass (S.R.C., 7 September, 1816).†

At *Jesu Christi*, he like-

INFRA ACTIONEM.

3. *Communicantes*, et *memoriam venerantes*, in *primis gloriosae semper Virginis Mariae genitricis Dei, et Domini nostri Jesu Christi, sed et beatorum Apostolorum, ac Martyrum tuorum Petri et Pauli, Andreae, Jacobi, Joannis, Thomae, Jacobi, Philippi,*

be the persons for whom he celebrates living or dead ; 4°, that besides the application, he ought, at the *Memento of the living*, to pray for them, if they are living, or at the *Memento of the dead*, if they are dead ; 5°, that if the Priest intends to offer the Sacrifice for many persons, he ought to express their names, and not merely think of them *in confuso*, as the Sacrifice produces its effect in accordance with the manner in which it is applied ; it is better to mention them *nominatim* (*Bona de Sac., c. 1, § 5*).

* On the five great Feasts of the year, which are marked in the Missal, the *Communicantes* is proper, so that on these occasions the Celebrant will discontinue reading from the Canon, to say the proper one, which he will find after its own preface. If, within the Octave of such a feast, a Votive Mass, *pro re gravi*, is to be said which happens to have a proper preface of its own, as, for instance, within the Octave of Easter, the Mass *de Spiritu Sancto* or *de Beata Virgine*, the preface will be of the Holy Ghost or of the Blessed Virgin, but the *Communicantes* of the Octave (S.R.C., 1333 *ad* 8, and 1265 *ad* 3).

† The Church orders the Celebrant to make an inclination of the head at the names in the above prayer of some of the holy martyrs upon their feast days. Those of the Apostles, being familiar, need not be noted here. After them come St. Linus, on 23 September ; St. Cletus, on 26 April ; St. Clement, 23 November ; St. Xystus, most probably on 6 April ; SS. Cornelius and Cyprian, on 16 September ; St. Lawrence, on 10 August, with a vig. and oct. ; St. Chrysogonus, on 24 November ; SS. John and Paul, on 20 June ; SS. Cosmas and Damian, most probably, on 27 September.—ED.

wise inclines his head, but towards the Cross. When he says *Per eundem*, etc., he joins as usual his hands, but without bowing his head.

Bartholomaei, Matthaei, Simonis et Thaddaei : Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmae et Damiani et omnium Sanctorum tuorum, quorum meritis, precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

4. On beginning the *Hanc igitur*,* he separates his hands at the lower part, only keeping them joined by the thumbs which are crossed, the right upon the left, not within the hollow of the hands but outside (S.R.C., 4 Aug., 1663), and spreads his hands over the *Oblata* in such a manner that the tips of the fingers will reach as far as the middle of the

4. *Hanc igitur oblationem servitutis nostrae, sed et cunctae familiae tuae, quaesumus, Domine, ut placatus accipias: diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.*

* The two Feasts of Easter and Pentecost have the *Hanc igitur* proper, therefore he will pass over the common one which is in the Canon, and say after the *Communicantes*, which is also proper, the proper *Hanc igitur*, and then return to the Canon. In the Mass for Holy Thursday the special Rubric is to be followed.

Pall, without however touching it. At the conclusion, *Per Christum, etc.*, he will rejoin his hands and draw them towards himself, saying *Quam oblationem, etc.*

5. At the words *benedictam, etc.*, he will place his left hand on the altar, and make with the right three crosses over the *Oblata*, i.e., over the Host and Chalice together; saying at the first *benedictam*, at the second *adscriptam*, at the third *ratam*, and slowly bringing his hand towards the Host, in the form of a little semicircle, he continues *rationa-*

bilem, acceptabilemque facere digneris; and when exactly over the Host, without lowering his hand, but drawing it somewhat towards himself, he will form, at the word *Corpus*, a cross over it only; at the word *Sanguis*, he will make another over the Chalice only; then raising up his hands, at once, he will join them before his breast, and continue *fiat, etc.*, *Domini nostri Jesu Christi*, bowing his head at that sacred name.

6. After this, "if necessary," says the Rubric (*tit. 8, n. 4*), he wipes his thumbs and forefingers on the Corporal, at each side, towards the edges of it, and says *Qui pridie quam*

5. *Quam oblationem tu, Deus, in omnibus quaesumus,*

bene ✠ dictam, adscrip ✠ tam ra ✠ tam, rationabilem, acceptabilemque facere digneris :

Ut nobis Cor ✠ pus, et San ✠ guis fiat dilectissimi Filii tui Domini nostri, Jesu Christi.

Qui pridie quam patere-
tur, accepit panem in
sanctas ac venerabiles
manus suas, et elevatis
oculis in coelum, ad te Deum

pateretur.* Then with the forefingers and thumb of the right hand he takes the Host at the side, pressing lightly with his left forefinger on its lower edge (which he will always do when taking up the Host), and then holds it on the other side with the left thumb and forefinger, extending and joining the other fingers, he stands straight, and, with the Host somewhat raised over the Corporal, he meanwhile says, *accepit panem in sanctas ac venerabiles manus suas*. At the words, *elevatis oculis, etc.*, he raises his eyes to heaven, and then lowers them. At *tibi gratias agens*, he makes a slight inclination of the head, and at *benedixit* he makes with the right hand the sign of the cross over the Host, which he holds between the thumb and forefinger of the left, and, taking it also with the right he continues *fregit . . . ex hoc omnes*.

7. Holding his hands so, and having finished the words, *fregit, etc.*, but not sooner, he leans becomingly, with his elbows on the front part of the altar, and inclines his head; then, over the Host which he holds

* If there is behind the Chalice a Pyx with particles to be consecrated, before the Priest wipes his fingers on the Corporal, he places it with his right hand near the Chalice, uncovers it, and says *Qui pridie, etc.*, and takes in his fingers the Host only. He then pronounces the words of consecration over both the Host and the particles. When the elevation of the Host is over, he places it on the Corporal, covers the Pyx, puts it behind the Chalice where it had been, and then genuflects (*Rub. Mis., tit. 8, n. 5*).

According to some he does not cover the Ciborium until after genuflecting; this is the more convenient method to follow, and is laid down by the author. Thus De Herdt and Martinucci. (See p. 155, n. 4, in this work).—ED.

in his hands (and, at the same time over the other particles to be consecrated), he pronounces secretly, with particular attention, distinctness and reverence, *HOC EST ENIM* }
 the words of consecration, *CORPUS MEUM.* }
 saying *Hoc est, etc.**

8. After the consecration, standing, he holds the Sacred Host with his thumbs and index fingers, over the Corporal. He then withdraws from the altar his arms, but keeps his hands on it up to the wrists, and genuflects to the ground on his right knee† to adore the Blessed Sacrament.

After adoring he gets up and raises the Host with both hands so that it can be seen by the people, while continuing to keep his eyes upon it, as the Rubric requires‡ (*Rit.*, viii., 5).

* During these dread moments the Priest must take care not to touch the Corporal with his hands or maniple, not to distort his head or mouth, not to stand awkwardly, and particularly not to raise his voice while pronouncing the sacred words of consecration, or pronounce them in a forced and revolting way or blow, etc., upon the Host or into the Chalice.

† This genuflection should be made with more than ordinary reverence, and, therefore, with a slight pause, as ought also the one after the consecration of the Chalice (*St. Liguori, Cer.*, p. 1, c. 8, n. 11).

‡ The Priest will be careful to raise the Host in a straight line, and not over his head, or outside the Corporal, but perpendicularly over its own place; not too high, by stretching his arms beyond what is becoming, nor too low, by having his elbows bent. Neither is he to hold the Host motionless in the air, nor to move it so rapidly that the faithful have not time to see it or adore it. The same remarks apply to the elevation of the Chalice. From this time till the ablution of the fingers, he must not disjoin his thumbs and forefingers, unless to handle the Sacred Host; and, consequently, when turning the leaves of the Missal, he will take them between the forefinger and the middle finger of the left hand, or between the middle and the ring-finger. The hands are to be placed upon the Corporal, in the manner directed (*P. 1, c. 9, § 11*), but not when he rests them joined

On lowering the Host, he will, when it is near the Corporal, withdraw his left hand, resting it on the Corporal, and with the right, which holds the Host, he will lay it in its place, and make a genuflection.

9. The Celebrant, having made the genuflection, will rise, and uncover with his right hand the Chalice (the foot of which he will keep steady with the fingers of his left hand), taking the Pall between the forefinger and middle finger, or between the middle finger and ring-finger (*P. 1, c. 11, n. 4*), and place it on the folded veil. He will after that say:

Simili modo, etc.

Simili modo postquam

When, after touching the Sacred Host, any little particle adheres to the fingers, he should purify them, as the Rubric directs, by rubbing them together over the mouth, but not at the edge of the Chalice* (*tit. 8,*

coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene ✠ dixit deditque discipulis suis, dicens. Accipite, et bibite ex eo omnes.

n. 7).

At *accipiens* he takes the Chalice at the knob under the cup with both his hands, i.e., with the thumbs and index-fingers joined before, and the others behind it, and raises the Chalice a little, and replaces it on the Corporal; and while still holding it, he continues *in sanctas, etc.*

on the edge of the altar. In which case he must not imitate those Priests who place them upon the Corporal (which is forbidden by the S.R.C.), almost touching the Sacred Host, but he should place them so that the tips of the little fingers (*P. 1, c. 7, n. 10*) may touch the front of the altar.

* But as it is not so easy to know when particles are in reality adhering to the fingers, he may for greater caution purify them, whenever, after touching the Host, he has to perform any action about the Chalice (*Bald., Sac. Cer., p. 1, a. 8, n. 83*).

At the words, *tibi gratias agens*, he makes a simple inclination to the consecrated Host.

When saying *Benedixit* he makes the sign of the cross over the Chalice with his right hand (the thumb and forefinger being joined, and the other three fingers extended), continuing to hold the Chalice with his left hand, between the forefinger (the thumb being joined to it in front) and the middle finger, with the other fingers placed behind it in order to keep it steady: then holding it with both hands, as before described, he continues, *deditque, etc.*

10. These words being said, and not sooner, he leans his arms on the altar, and supporting with the right hand, the Chalice by the knob, and with the three last fingers of the left hand beneath the foot, he takes care not to lean it towards himself with affectation, but keep it a little raised while he in-

10. *HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET ÆTERNI TESTAMENTI. MYSTERIUM FIDEI: QUI PRO VOBIS, ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.*

clines his head, and pronounces devoutly* (as mentioned above n. 7) the words of consecration, saying, *Hic est, etc.*

11. After the Consecra-

tion, he places the Chalice on the altar, and while saying in a low voice, *Haec*

11. *Haec quotiescumque feceritis, in mei memoriam facietis.*

quotiescumque, etc., he

genuflects, and adores. Rising he takes the Chalice by

* "Distincte, attente, continuate, et secrete." Can. Miss.—ED.

the knob with his right hand, and its foot with his left hand, keeping his eyes fixed upon it, and raises it in a straight line over the Corporal, so that the people may see it. He then lowers it to its place on the Corporal, covers it with the Pall, and genuflects, taking care, as in such cases, that he does not touch the Host with the Maniple* (*Rit. Miss., tit., 8, n. 7*).

* As to the elevation of either the Host or Chalice, the Rubric directs that it should be done with all quietness and reverence.

CHAPTER IX.

THE CANON, FROM THE CONSECRATION TO THE PATER NOSTER.

1. Having adored the Blessed Sacrament, the Priest rises and stands erect, with his hands extended before his breast, and turned somewhat towards the Missal, he says, *Unde et memores, etc.*

At the words *de tuis donis, etc.*, he joins his hands before his breast, then placing the left upon the Corporal, he forms with the right three crosses over the Host and Chalice together, saying at the first one, *Hostiam puram*; at the second, *Hostiam sanctam*; at the third *Hostiam immaculatam*; and drawing his hand towards himself, he forms another cross over the Host alone, saying *Panem sanctum vite æternæ*; then, stretching

—Secretly—

1. *Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in Coelos gloriosæ Ascensionis offerimus præclaræ Majestati tuæ* de tuis donis ac datis.

Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam; Panem ✠ sanctum vite æternæ, et Calicem ✠ salutis perpetuæ.

forward his hands he forms a similar cross over the Chalice alone, saying, *et Calicem salutis perpetuae.*

2. Then holding his hands extended as before, he continues, *Supra suae,* etc.

2. *Supra quae propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchae nostri Abrahæ: et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum Sacrificium, immaculatam Hostiam.*

3. At the words *Supplices te rogamus*, he inclines profoundly, holding his hands joined and resting on the edge of the altar, and not within the Corporal (S.R.C., 7 Sept., 1816.

At *ex hac Altaris participatione*, he places his hands, one on the right, and the other on the left side of the Corporal, and kisses the altar in the middle (P. 1, c. 4, § 3), taking care not to touch the

3. *Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti Angeli tui in sublime Altare tuum in conspectu divinæ Majestatis tuæ: ut quotquot ex hac Altaris participatione Sacrosanctum Filii tui Cor ✠ pus et San ✠ guinem sumpserimus, omni benedictione ✠ coelesti et gratia repleamur.*

Per eundem Christum Dominum nostrum. Amen.

Host; and on rising, while saying *Sacrosanctum Filii tui*, he joins his hands, places the left on the Corporal, and makes with the right one sign of the cross over the Host alone, at *Corpus*; and immediately after another over the Chalice alone, at *Sanguinem*, etc.

Then placing his left hand under his breast, in such a way that the index and thumb will not touch the Chasuble, he will sign himself with the right, saying, *omni benedictione*, etc.; distributing the words thus: at *omni benedictione*, he places his hand on his forehead; at *coelesti*, on his breast; at *et gratia*, on his left shoulder, and at *repleamur*, on his right shoulder.

At *Per eundem*, etc., he joins his hands at his breast (*Merati in Gav.*, p. 2, tit. 9, n. 1, § 3).

4. When he says *Memento*, etc., he separates his hands slowly, in a straight line, and joins them again at *in somno pacis*. Then he raises them to his face (*P.* II, c. 8, n. 2), inclines his head somewhat, and fixes his eyes on the Sacred Host while making a short commemoration of the dead, for whom he would pray (*Rub. Miss.*, tit. 9, n. 2).

4. *Memento etiam, Domine, famulorum famularumque, tuarum N. et N.* qui nos praecesserunt cum signo fidei, et dormiunt in somno pacis.*

Ipsis, Domine, et omnibus in Christo quiescentibus locum refrigerii, lucis, et pacis, ut indulgeas deprecamur.

Per eundem Christum Dominum nostrum. Amen.

After this commemoration, he raises his head, and

* It is not here but after the words *in somno pacis* we are to recall the names of the dead.—ED.

holding his hands extended as before, continues, *Ipsis Domine, etc.*, and in the end, at *Per eundem*, he rejoins his hands, makes a simple inclination of the head, although the name of *Jesus* does not occur: (this is the only exception of the kind in the entire Mass)* *Rub. Miss., tit. 1, n. 2.*

5. When saying in a somewhat elevated tone of voice, *Nobis quoque peccatoribus*, he lays his left hand on the Corporal, and strikes his breast lightly with the three last fingers of his right hand.† The other words, *famulis, etc.*, are recited secretly with the hands extended as usual. He joins them at the conclusion, *Per Christum, etc.*,

—In the moderate voice—

5. *Nobis quoque peccatoribus.*

—Continued in secret—

Famulis tuis, de multitudine miserationum tuarum sperantibus partem aliquam, et societatem donare digneris, cum tuis sanctis Apostolis et Martyribus:‡ cum Joanne, Steph-

* According to the general rule, it is only at the word *Jesus* we bow, but we do so in this place too, as it is ordered by the Rubric. Gavantus (*P. 2, tit. 9, n. 2*) assigns as a reason for the reverence shown here, the great humility and profound abasement implied by the following words: *Nobis quoque, etc.*

† At this time, as well as at the *Agnus Dei* and the *Domine non sum dignus*, the Priest will take care to keep the three last fingers of his right hand so that the thumb and the index-finger may not touch the Chasuble; and to do this the more easily he will strike his breast with the extremities of these fingers (*Durand. de Off., 1, 4, c. 56*).

‡ On the same principle as before we furnish the dates of the above Saints' feasts, viz.: St. John the Precursor (*S.R.C., 27 March, 1824*); his Nativity, 24 June, with vig. and oct., and his Decolation, 29 August; St. Stephen, Protomartyr, 26 December, with oct. and 3 August; St. Mathias, Apostle, 24 or 25 February; S. Barnabas, 11 June; St. Ignatius, Martyr and Patriarch of Antioch, 1 February; St. Alexander, M., 3 May, but in the Roman Ordo 11 May; SS. Marcellinus and Peter, Martyrs,

at his breast ; but does not say the *Amen*, since the two Prayers are connected in sense.

ano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Caecilia, Anastasia, et omnibus Sanctis tuis : intra quorum nos consortium non aestimator meriti, sed veniae, quaesumus largitor admitte.

Per Christum Dominum nostrum.

He continues and says *Per quem, etc.*, and at *creas*, he disjoins his hands, and placing the left on the Corporal, he makes three crosses with his right hand over the Host and Chalice together, saying, at the first cross, *Sanctificas*, at the second, *vivificas*, at the third, *benedicis, etc.*

Per quem haec omnia, Domine, semper bona creas :

Sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et praestas nobis.

Per ip ✠ sum, et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ Omnipotenti, in unitate Spiritus ✠ Sancti, omnis honor et gloria.

He then uncovers the Chalice, genuflects (with the right knee), rises, takes, with the thumb and index-finger of the right hand, the Host, below the centre

7 June ; SS. Felicitas and Perpetua, Martyrs, 7 March ; St. Agatha, V.M., 5 February ; St. Lucy, V.M., 13 December ; St. Agnes, V.M., 21 and 28 January ; St. Cecily, V.M., 22 November ; St. Anastasia, M., 25 December at second Mass.—ED.

(*P. I, c. II, § 2, n. 2*) ; and holding the Chalice by the knob with the left hand, he forms, with the Host, the sign of the cross three times over the Chalice, within the circumference of the cup, from rim to rim, neither passing the edge of the cup, nor touching it with the Host ; saying at the first cross, *Per ipsum*, at the second, *et cum ipso*, at the third, *et in ipso* ; and, immediately, while still holding the Chalice with the left hand, he forms two other signs of the cross, both in the same direction, over the Corporal, without exceeding its limits or passing above the left arm, between the nearer rim of the Chalice and his own breast, saying at the first, *est tibi Deo Patri Omnipotenti*, and at the second, *in unitate Spiritus Sancti*.

He then holds the Host straight over the Chalice, and there steadying his right hand, he raises the Host and the Chalice a little, in a straight line, and concludes by saying *omnis honor et gloria*.

Then, having laid the Chalice on the altar, and the Host in its usual place (*P. II, c. 7, n. 4*), he purifies his fingers over the cup, joins his thumbs and fore-fingers, covers the Chalice, and genuflects.

CHAPTER X.

FROM THE PATER NOSTER TO THE COMMUNION.

1. The Celebrant, after the genuflection, rises, and places his hands, one on each side, on the Corporal, and says in an intelligible voice, *Per omnia, etc.* The Server having replied *Amen* the Priest says *Oremus* joining his hands, and inclining his head towards the Blessed Sacrament. He then raises his head, keeps his hands joined, and continues the prayer up to the *Pater noster*, which he will say, with his hands extended before his breast, and with his eyes fixed on the Host.*

The Server having answered *Sed libera nos a malo*, the Priest says secretly, *Amen*.

—In the clear voice—

I. P. *Per omnia saecula saeculorum.*

S. *Amen.*

P. *Oremus. Praeceptis salutaribus moniti, et divina institutione formati, audeamus dicere :*

Pater noster, qui es in coelis : sanctificetur nomen tuum : adveniat regnum tuum : fiat voluntas tua sicut in coelo, et in terra. Panem nostrum quotidianum, da nobis hodie : Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

S. *Sed libera nos a malo.*

P. *Amen.*

* This is understood to hold if he does not require to look at the Missal to sing the notes.

2. Then, with the right hand, without disuniting the thumb and the forefinger, he draws out the Paten from under the Corporal, and steadying it with his left hand, he rubs it a little with the Purificator, which he afterwards leaves on the altar, at the Epistle side, a slight distance from the Corporal. He takes the Paten between the forefinger and the middle finger of the right hand, holds it under the palm of the hand, resting on its edge just outside the Corporal, with the concave part towards the middle of the altar, and having his left hand laid on the Cor-

poral, he says : *Libera nos, etc.* After saying the words *omnibus Sanctis*, the Priest placing his left hand under his breast, will, with the Paten in his right hand, sign himself with the sign of the cross as usual, saying, *Da propitius, etc.*, and having thus signed himself, he will kiss the Paten, not in the middle, but at the edge, according to the decree S.R.C., 24 July, 1683 : it would be becoming not to kiss it where the conse-

crated Host is to pass over ; and, therefore, according to St. Liguori (*Cer.*, p. 1, c. 10, n. 3), it should be kissed at the upper edge next his hand.

And continuing, *Ut ope, etc.*, he puts the Paten under

—Secretly—

Libera nos quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris : et intercedente beata et gloriosa semper Virgine Dei genitrice Maria cum beatis Apostolis tuis Petro et Paulo, atque Andrea et omnibus Sanctis, + Da propitius pacem in diebus nostris :

Ut ope misericordiae tuae adjuti, et a peccato simus semper liberi et ab omni perturbatione securi.

the Host, making use of the forefinger of the left hand to bring the Host to the middle of the Paten, the inner edge of which he places on the foot of the Chalice, in front, for greater convenience.

3. Having uncovered the Chalice and genuflected, he rises, and then moves the Host towards the right edge of the Paten, with the forefinger of the left hand. He takes it between the thumb and fore-

3. *Per eundem Dominum nostrum Jesum Christum, Filium tuum.*

Qui tecum vivit et regnat.

In unitate Spiritus Sancti Deus.

finger of the right hand, and brings it over the mouth of the Chalice, where, with the assistance of the thumb and forefinger of the left hand, he breaks it reverently and by degrees, straight down the middle, commencing at the upper part, bending it two or three times backwards and forwards, taking care that no particles fly off behind the Chalice, and saying at the same time, *Per eundem Dominum nostrum Jesum* (inclining his head) *Christum, Filium tuum.* Having divided the Host, he lays down the part in his right hand on the Paten (*P. I, c. II, § 2, n. 3*), and then with the forefinger and thumb of the right hand, he detaches, from the lower part of the remaining half of the Host (*S.R.C., 4 Aug., 1668*), a small particle, saying meantime, *Qui tecum vivit et regnat*, and no more. Having broken off this particle, he holds it by the same fingers of the right hand, over the Chalice, and places, with the left hand, the other part of the Host beside and joined to that already on the Paten, while saying, *In unitate Spiritus Sancti Deus.*

4. He next takes hold of the knob of the Chalice with his left hand, while keeping the thumb and forefinger joined in front, and the other fingers holding it firmly behind, and says, in the clear tone of voice, *Per omnia, etc.*

The Server having answered *Amen*, the Priest makes, with the particle he holds in his fingers, three crosses over the Chalice from rim to rim (*P. I, c. 12, n. 6*), saying at the first, *Pax Domini*, at the second, *sit semper*, at the third, *vobiscum*.

5. When the Server replies, *Et cum spiritu tuo*, the Celebrant lets the particle fall into the Chalice, saying secretly *Haec commixtio, etc.*; at *Jesu Christi* he inclines his head, and at the end, having said *Amen*, and not sooner (*Rit. Miss.*, 10, 2), he rubs the forefingers and thumbs over the Chalice, and, having joined them again, he covers the Chalice, and genuflects.

—In the clear voice—

4. *P. Per omnia saecula saeculorum.*

S. Amen.

P. Pax ✠ Domini sit ✠ semper vobis ✠ cum.

S. Et cum spiritu tuo.

—Secretly—

5. *Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam.*

Amen.

6. Then, rising, and being moderately inclined towards the Blessed Sacrament, with his hands joined between his breast and the altar (without, however, touching the latter), he says, in the clear tone, *Agnus Dei, qui tollis peccata mundi*, and immediately (in Masses of the

—In the clear voice—

6. *Agnus Dei, qui tollis peccata mundi, miserere nobis.*

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Living, and not of the Dead), he rests his left hand on the Corporal, and strikes his breast with his right, that is, with the three fingers which did not touch the Host, saying *Miserere nobis*; without rejoining his hands he again strikes his breast at the second *miserere nobis*, and finally, when he says *dona nobis pacem*.*

7. Then remaining inclined (*P. I, c. 7, § 3, n. 6*), with his hands joined and resting as usual on the edge of the altar, and not on the Corporal (*P. I, c. 8, § 3*), and with his eyes fixed on the Sacred Host, he will recite secretly the prayers (in Masses of the dead, only the last two of them), prescribed before the Communion (*Rub. Miss., tit. 10, n. 1*).†

* When pronouncing these words the Priest may either rest his right hand on the Corporal, after each stroke, or move it slowly, so that he can say all the words (*Baldeschi, p. 1, c. 1, n. 10, a. 107*).

† If the 'Pax' is to be given with the Instrument used for that purpose, the Celebrant, after the first prayer, will kiss the altar in the middle, and the Instrument of the 'Pax' presented at his right by the Server kneeling, and will say, *Pax tecum*, and the Server will reply, *Et cum spiritu tuo*. The Priest then says the second and third prayers as usual.

—Secretly—

Domine Jesu Christe, qui dixisti Apostolis tuis : Pacem relinquo vobis, pacem meam do vobis, ne respicias peccata mea, sed fidem Ecclesiae tuae : eamque secundum voluntatem tuam pacificare, et coadunare digneris. Qui vivis et regnas Deus, per omnia saecula saeculorum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacrosanctum Corpus et Sanguinem tuum, ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhaerere mandatis, et a te nunquam separari permittas. Qui cum eodem Deo Patre, et Spiritu Sancto vivis, et regnas Deus in saecula saeculorum. Amen.

Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in judicium, et condemnationem, sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.

8. Having recited these prayers, he genuflects, and while rising, says :—

Panem coelestem accipiam et nomen Domini invocabo.

9. Then he gently moves, with the forefinger of the left hand, the two parts of the Host, towards the upper part of the Paten (in such a manner that no fragments may fall on the foot of the Chalice), takes them reverently with the usual fingers of the right hand (making use as well of those of the left for convenience and becomingness,) and arranges them between the forefinger and thumb of the left hand, so that the parts may not be

lapped one over the other, but may form a circular figure. After that, he takes the Paten with his right hand, and places it under the Host, between the forefinger and middle finger of the left hand : holding his left hand in this way between his breast and the Chalice somewhat (about four fingers) above the corporal, and inclining a little, but without leaning, if possible, his left arm on the altar, and, without turning to either side, he says three times, in the moderate tone of voice, (*Devote et humiliter, Rit. Miss., 10, 4*), *Domine non sum dignus*, striking each time his breast with his right hand (*P. I, c. 13*), and continuing secretly, *ut intres, etc.*

—In the moderate tone—
Domine non sum dignus.

—Secretly—
*Ut intres sub tectum meum :
sed tantum dic verbo, et
sanabitur anima mea.*

10. Having thrice pronounced these words, he stands erect, and takes between his right thumb and forefinger, the two parts of the Host, and lays them together in such a way as conveniently to receive

—Signing himself, he says
secretly—

them, placing one part over the other with the aid of the forefinger and thumb of the left hand ; and thus holding them in his right hand, makes with them the sign of the cross, holding the Paten under them with his left hand, taking care, in making the cross, that the Host does not pass beyond the circumference of the Paten,

10. *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.*

nor so high that the Host may be seen* by the people, and says, *Corpus, etc.*, inclining the head at *Jesu Christi*.

Having thus signed himself, he inclines, leaning his arms becomingly on the altar, and reverently receives the Communion, without bringing his tongue farther than the edge of his lips.†

Having received the sacred species, he places the Paten on the Corporal, resting as before on the foot of the Chalice, purifies his forefingers and thumbs over the centre of the Paten, and then standing erect, with his thumbs and forefingers still united, he joins his hands near his face (*P. 1, c. 8, § 3*), and remains a short time meditating on the Most Holy Sacrament‡ (*Rub. Miss., tit. 10, n. 4*).

* The most correct practice is to draw the perpendicular line of the cross from the height of the eyes down to the Paten, while saying, *Corpus Domini nostri Jesu Christi*; then to raise the right hand half way up the same line, and form the transverse line (which we call the arm of the cross), saying, *custodiat animam meam*. The method suggested by De Herdt is: "Ita ut S. Hostia non egrediatur limites Patenae; adeoque crux ad summum ejusdem cum Patena magnitudinis tantum esse potest, tam quoad lineam rectam quam quoad transversam" (*Vol. 1, n. 265*).—ED.

† As soon as he has taken the two parts of the Host, he will slightly and gently moisten them between his tongue and palate with saliva, and then, out of respect, he will swallow them without using his teeth (*Merati in Gav., p. 2, tit. 10, n. 4, § 12*). But if he cannot swallow them soon, he may use his teeth without scruple, says Certani (*Mis. Priv., tit. 10*); as the immaculate and impassable body of our Lord cannot suffer from the teeth, which do not break the substance, but only the form and the accidents.

‡ As a guidance to those giving Mission or First Communion *Ferverinos* at this part of the Mass, the following decree will be useful: "Utrum Sacerdos in Missa postquam se communicaverit priusquam Communionem adstantibus distribuat, possit sermonem ad populum habere? Affirmative, ab altari et de consensu Ordinarii."¶ (*S.R.C., 12 September, 1857. No. 5251*).—ED.

II. After a short meditation, lowering and separating his hands, he says, in a low voice, *Quid retribuam, etc.*, and in the meantime he uncovers the

—Secretly—

Quid retribuam Domino pro omnibus quae retribuit mihi ?

Chalice, placing his left hand on the foot of it, and genuflects. Then he rises, and takes with his right hand (between the middle and the forefinger) the Paten, at that part which has not been touched by the Host ; gathers diligently the fragments which may remain on the Corporal, bringing the edge of the Paten—held almost level—three or four times slowly and lightly over its surface, and, if necessary, raising the Corporal a little at the side with his left hand (*Baldes., Sac. Cer., p. I, c. I, a. IO, n. 2*).*

Having gathered the fragments of the Host, he will bring the Paten with his right hand over the Chalice, and hold the Paten between the middle finger and the forefinger of his left hand, near the part previously held by his right hand, with a barely perceptible inclination towards the Chalice ; he will then, with the right thumb and forefinger, carefully purify it, causing the particles to fall into the Chalice, and he will rub his thumb and forefinger together over the centre and not at the edge of the Chalice (*Rit. Miss., tit. IO, n. 4*), so that no par-

* He must not fail to use the Paten on the Corporal, whether he sees, or does not see, fragments (*Merati in Gav. p. 2, tit. IO, n. I, § 15*). Should the Priest move the Chalice, that he may gather them, he will do so after having uncovered it and genuflected. Should he bring it near him to purify the Paten, he will do so with the left hand, having gathered the fragments before bringing the Paten over the Chalice.

ticle may remain attached to them ; he will then rejoin them.*

12. This being done,
 the Priest places his left hand on the Corporal, holding still (between the forefinger and the middle finger) the Paten level with the Altar ; and, with the three fingers of the right hand, which are free, he takes the Chalice under the knob of the Cup, saying *Calicem salutaris, etc.*, up to *salvus ero*. Then he raises the Chalice steadily, and in a straight line, but so that the top of it may not be higher than his eyes, and forms with it the sign of the cross, as he did with the Host, saying, *Sanguis, etc.* ; and, inclining his head at *Jesu Christi*, according to the general rule (*P. I, c. 7, § 4, n. 4*).
Calicem salutaris accipiam, et nomen Domini invocabo.
Laudans, invocabo Dominum, et ab inimicis meis salvus ero.
Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.

* Here the Rubric, *tit. 10, n. 5*, reminds the Priest that if there are consecrated particles on the Corporal to be preserved for another time, or if there be another Host for Exposition of the Most Holy Sacrament, having genuflected, he must put them into the Pyx or Monstrance, and then purify the Corporal, putting the fragments into the Chalice ; having received the Precious Blood and purified the Chalice, he will place the Pyx or Monstrance in the Tabernacle, and then purify his fingers with the usual ablution. But this is to be understood of a Pyx on the Corporal, not of one in the Tabernacle ; in the latter case the consecrated particles should be put into the Pyx immediately after receiving the Precious Blood (*Lig., Sac. Cer., p. I, c. 10, n. 7.*)

Having finished the sign of the cross, he will raise up the Paten near his chin, and, standing erect, he will reverently receive, in two or three little draughts,* the Most Precious Blood with the particle that was dropped into the Chalice (*Rit. Miss., tit. 10, n. 5*), remembering that it is more becoming to hold the Chalice all along to his lips, than to move it back and forward each time.

He will be on his guard against another fault, which is, while consuming the Precious Blood, to raise the foot of the Chalice as far up as to make it appear to those assisting as turned upside-down, which would partake of the unbecoming and ridiculous.† He will also take care not to withdraw the Chalice hastily from his mouth, to avoid running the risk of allowing any of the Precious Blood to fall.

Having received the	—Secretly—
Precious Blood,‡ he im-	<i>Quod ore sumpsimus</i>
mediately lays down his	<i>Domine, pura mente capi-</i>
left hand with the Paten	

* St. Liguori says “unico haustu.”—ED.

† From a letter of St. Pius V., written to the Archbishop of Tarracona, dated the 8th January, 1571, and quoted by Benedict XIV. (*De Sac. Miss., l. 2, c. 21*), we learn that the quantity of wine to be taken for the Purification should be at least equal to that which was consecrated, and that the Purification should be received at the same part of the Chalice as the Precious Blood. If, perchance, the quantity of wine at the Purification be less than that of the Precious Blood, he should move the wine round the inside of the Chalice till it passes over all the parts touched by the Precious Blood. If the particle of the Host that was put into the Chalice cling to the bottom or sides of the Chalice, he will bring it with the forefinger of the right hand to the edge of the Cup, and then, with his lips, receive it before taking the Purification, or along with the wine used for the Purification, which is the better way (Benedict XIV., *de Sacrif. Miss. l. 3, c. 17*).

‡ See Part III. “On the Manner of Administering the Blessed Eucharist.”

between his fingers, near the middle of the Corporal, *amus, et de munere temporali fiat nobis remedium ore, etc.*, and, meanwhile, *sempiternum*. without stretching too far, he holds the Chalice towards the Epistle corner over the altar, but not touching it (unless the Server be too small to reach the Chalice), that the Server may pour in wine for the Purification, which he receives at once, holding the Paten as before, under his chin (*Rit. Miss., tit. 10, n. 3*).*

After the Purification he places the Chalice and the Paten (without covering the Paten with the Pall) at the same time on the altar, in such a position that the Chalice may rest on the front part, and the Paten on the back part of the Corporal. Then he places over the Chalice his forefingers and thumbs, and holding it with the others, and keeping it steady, he carries it to the Epistle corner to receive the ablution, which (resting the Chalice on the altar) he takes upon the fingers

* Some, according to the teaching of many able commentators on the Rubrics (*Tonelli, lib. 2, c. 2, § 1, n. 4*; *Baldassarri, Epit. Sac. Rit., p. 2, tit. 10, n. 5*; *Penazzi, Epit. Rit. Miss. priv., p. 2, c. 10, tit. 10, n. 2*), have the habit in remaining in recollection for a little while after receiving the Precious Blood with the Chalice resting on the altar (*Merati, p. 2, tit. 10, n. 5, § 19*). Others, adhering to the text of the Rubric (*tit. 10, n. 6*), which makes no mention of such a pause, place, at once, their left hand, with the Paten between the forefinger and the middle finger, on the Corporal, and say secretly, *Quod ore, etc.*, while reaching out the Chalice, as above, towards the Epistle corner (*Baldes., Sac. Cer., p. 1, c. 1, a. 10, n. 115*). The latter practice guards against singularity, and is more conformable to the Rubric.

held somewhat inclined

into the Chalice. Rubbing them together, he says, *Corpus tuum, Domine, etc.**

ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in saecula saeculorum.

Amen.

Having received into the Chalice the wine and water of the ablution of the fingers, making a sign to the Server (by raising the Chalice slightly with both hands) to cease pouring, and without taking his fingers from the mouth of the Chalice, the Celebrant moves the Chalice with his hands, and places it between the Corporal and the Purificator. Then he slightly shakes his fingers over the Chalice, and, taking up the Purificator with his right hand, he places it on the fingers of the left, which still remain on the Chalice, and then withdrawing them, he dries them with the Purificator, while going to the middle of the altar. Having come there, and having dried his fingers and thumbs—no longer kept joined—he folds the Purificator in the middle over the forefinger of the left hand. He next takes the Chalice with his right hand and receives the ablutions, keeping the Purificator under his chin as he previously did the Paten. He then places the Chalice

* Observe—(1) That the Rubric on this occasion says *abluit pollices et indices*, not merely *extremitates pollicis et indicis*; and this under the apprehension that the Host may have touched more than the tips of the fingers. (2) That the other fingers, if the consecrated Host touched them, should be washed, as well as these. (3) In fine, that it is a laudable practice to use, at the last ablution, but little wine and much water (*Baldes., Sac. Cer., p. 1, c. 1, a 10, n. 117*). But the wine must never be omitted.

in the middle of the Corporal, wipes his lips slightly with the Purificator, and also wipes with it the entire of the inside of the Chalice, to the very bottom, with the right hand, using the left meanwhile to turn the Chalice.

Finally, having laid the Chalice with his left hand outside the Corporal, towards the Gospel side, he spreads over it the Purificator, taking care not to fold it (as some do) on the Corporal or Altar ; he then puts the Paten on with his right hand, and over the Paten the Pall. Having folded the Corporal with both hands (*P. II, c, 2, n. 7*), he puts it into the Burse, which he lays on the altar with the opening towards himself ; taking the Veil with both hands, he covers the Chalice down to the foot. On the Veil he lays the Burse (*P. I, c. I, n. 3*). With his left hand over the knob, and with his right hand extended over the Burse to steady all, he places the Chalice, taking care that it is hid in front by the Veil, in the middle of the altar (*lit. 10, n. 5, and S. R. C., 5 March, 1698*).*

* The following question was put to the S. C. of Rites :—*An in Missa privata permitti possit ministro, si fuerit Sacerdos vel Diaconus sive Subdiaconus, ut praearet Calicem et ipsum extergat in fine post ablutionem, sicut in Missa solemni ?* The reply was: *Negative* : 7th Sept., 1816.

CHAPTER XI.

THE ANTIPHON CALLED THE COMMUNION AND THE PRAYERS FOLLOWING IT.

1. The Priest having thus arranged the Chalice, goes to the Missal, which has been removed to the Epistle side, where, standing erect, with hands joined, he reads in a clear voice the Antiphon, called in Latin *Communio* ; e.g., *Beatus servus, etc.*

Then he proceeds to the middle of the altar, kisses it (*P. 1, c. 4, § 3*), and turning to the people, says, *Dominus vobiscum.*

Having returned to the book (*P. 1, c. 14*), he says *Oremus* (*P. 1, c. 10, § 2*), and reads the Prayers in the same way (as to the manner, number, and order) in which he said those before the Epistle* (*P. 11, c. 5, n. 2*), and those before the Preface (*P. 11, c. 7, n. 12*).

COMMUNIO.

—In the clear voice—

1. *Beatus servus, quem cum venerit Dominus, invenerit vigilantem: amen dico vobis, super omnia bona sua constituet eum.*

P. *Dominus vobiscum.*

S. *Et cum spiritu tuo.*

* If a commemoration was forgotten, let it be inserted at the Secrets ; if lost sight of at the Secrets, let it be put in at the Postcommunion.—ED.

OREMUS

POSTCOMMUNIO

Deus fidelium remunerator animarum, praesta, ut beati N. Confessoris tui, atque Pontificis, cujus venerandam celebramus festivitatem, precibus indulgentiam consequamur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saeculorum.

S. Amen.

AD POSCENDA SUFFRAGIA SANCTORUM.

OREMUS

POSTCOMMUNIO

Mundet et muniat nos, quaesumus Domine, divini Sacramenti munus oblatum : et intercedente beata Virgine Dei genitrice Maria, cum beato Joseph, beatis Apostolis tuis Petro et Paulo, atque beato N. et omnibus Sanctis, a cunctis nos reddat et perversitatibus expiatis, et adversitatibus expeditos.

POSTCOMMUNIO

Haec nos, quaesumus Domine, divini Sacramenti perceptio protegat, et famulum tuum, N. quem pastorem Ecclesiae tuae praeesse voluisti, una cum commisso sibi grege, salvet semper et muniat. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum.

S. Amen.

Having finished the conclusion of the last Prayers *

* In Lent, from Ash-Wednesday to Spy-Wednesday in the Ferial Office, when the Priest has said the Prayers after the Communion, and finished the ending of the last, standing before the

he closes the Missal (if there is not a special Gospel) in such a way that the opening of the Book be turned towards the middle of the altar.

3. He then goes to the middle of the altar, kisses it, and, turning to the people, says *Dominus vobiscum*.

P. *Dominus vobiscum*.

S. *Et cum spiritu tuo*.

If he has said the *Gloria in excelsis*, standing with his hands joined before his breast, and turned towards the people, he immediately adds *Ite Missa est* (*Alleluia*, *Alleluia* being added within the Octave of Easter), and then turns back, by the Epistle side, to the middle of the Altar.

P. *Ite Missa est*.

S. *Deo gratias*.

4. When *Benedicamus Domino* is prescribed, he will say it with his hands joined at his breast, but not until he shall have turned round to the altar, just after the *Dominus vobiscum*; he will act similarly when, in Masses of the Dead, he says the *Requiescant in pace*.

Book, he will say as usual *Oremus* and *Humilitate capita vestra Deo*, inclining his head (once for all) to the Cross, and then with his hands extended before his breast, and in the same tone of voice, he will add the Prayer, *Super populum*; after which he will go to the middle, kiss the altar, and, turning to the people, will say *Dominus vobiscum*, and the rest as usual (*Merati in Gav.*, p. 2, tit. 2, n. 2, § 7).

CHAPTER XII.

THE BLESSING AND THE LAST GOSPEL.

1. The Priest having turned to the altar, as above, inclines moderately, with his hands joined in front of the table of the altar, and secretly says *Placeat, etc.* Then, having kissed the altar, he stands erect, being still turned towards it, raises his eyes to heaven, extending, raising, and then joining his hands he inclines his head, saying, *Benedicat vos omnipotens Deus.*

—Secretly—

1. *Placeat tibi, Sancta Trinitas, obsequium servitutis meae, et praesta, ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihiq̄ue, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.*

—In the clear voice—

P. *Benedicat vos omnipotens Deus :*

Pater, et Filius, ✠ et Spiritus sanctus.

S. *Amen.*

And immediately with his hands joined at his breast, and with his eyes cast down, he turns round to the people as usual by the Epistle side ; and having his left hand laid under his breast, he gives the blessing with his right extended, making a single sign of the

cross towards the people (*P. 1, c. 12*). While saying *Pater*, he brings the edge of his hand to the height of the eyes, at *Filius* he lowers it to the breast; saying *Spiritus* when the hand moves towards the left shoulder, and *Sanctus* when towards the right shoulder (*Lig., Cer., p. 1, c. 13, n. 3*).

The Server answers *Amen*, and the Priest having joined his hand, completes the circle towards the Gospel side. When he comes to the corner of the altar, he *P. Dominus vobiscum.*
says, *Dominus vobiscum*,
the Server answering, *Et* *S. Et cum spiritu tuo.*
cum spiritu tuo.

2. With his left hand resting on the Missal, he makes on it with his right thumb a small sign of the cross. He then moves both his hands together, the left to be laid under his breast, the right to sign his forehead, mouth, and breast with the sign of the cross, while saying, *Initium sancti Evangelii, etc.*, or *Sequentia, etc.*, as is explained (*P.*

1, c. 11, n. 2). Having *P. Initium sancti Evan-*
joined his hands, and the *gelii secundum Joannem.*

Server having answered,
Gloria tibi Domine, he *S. Gloria tibi Domine.*

reads the last Gospel in the same manner as he did the first (*P. 1, c. 6, n. 6*), observing, if he does not use the Book, that the Cross should be made on the altar, or on the chart,* when

* Though the Rubric, tit. xii., gives the alternative only of signing "the altar or book," it is to be observed that the Missal Gen. Rub., tit. xx., does not suppose *side* charts, and that as these are now used instead of the Missal, it appears proper that there should be another alternative, that of signing the Gospel chart,

he genuflects, he does so towards the corner of the altar, not towards the centre, at the words *Et Verbum caro factum est*, or at other words requiring a genuflection, which occurs in some Gospels read during the year.

On rising he continues to the end ; he does not kiss the chart or the Book.*

✠ *Initium sancti Evangelii secundum Joannem.*

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt ; et sine ipso factum est nihil quod factum est. In ipso vita erat, et vita erat lux hominum : et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. Et verbum caro factum est, et habitavit in nobis ;

when it can be easily done. Several Rubricists, Baldes., De Herdt, Gavant, Merat, Caval, and others, hold this opinion. In signing the chart the left hand is to be laid on the altar.—ED.

* Should the Priest forget that the Gospel is proper, if he adverts to his mistake before finishing the Gospel of St. John he ought to get the Server to transfer the Missal, and read the proper one ; if not till he goes down to the foot of the altar, some say he ought to read it in the Sacristy before unvesting, unless his doing so should cause great surprise ; but once he is unvested he is not bound to anything.—ED.

et vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiae et viritatis.

S. *Deo Gratias.*

3. The Gospel being over,* the Priest goes to the middle of the altar, and turns up on the Burse with both hands the part of the Veil hanging in front. He takes the Chalice with his left hand, keeping his right extended upon the Burse, and then makes (according to the opinion of some Rubricists) a reverence to the Cross,† and turning sideways he descends the steps till he arrives in *plano* (P. I, c. 3, § 2). Having turned towards the altar, he makes a profound inclination, or, if the Most Holy Sacrament is in the Tabernacle, he makes a genuflection to the ground with his right knee, without inclining his head: he receives his Biretta from the Server, and having put it on he returns to the Sacristy in the manner in which he came out, but reciting to himself the Antiphon *Trium puerorum*, which he repeats entire on Doubles, adding to it *Alleluia* in Paschal Time, and continuing to say the Canticle *Benedicite* and the Psalm *Laudate*, with the Antiphon, Versicles, and Prayers prescribed.

Having come to the Sacristy, he makes, his head being still covered and the Chalice in his hand, a profound

* “Si aliud Evangelium e Missali legerit non osculabitur textum et postquam legere desierit manu dextra librum claudet.” Martiniucci, vol. I, xviii.

† This reverence is *not* prescribed by the Missal nor mentioned by the best Rubricists. See Decree 3637.

In Ireland the *De Profundis* after Low Mass by ancient custom is alternately recited by the Priest and Server at the foot of the altar. When the same Priest says more than one Mass and that consecutively with the previous one the *De Profundis*, with the Prayer *Fidelium* followed by *Requiem aeternam* and *Req. in pace* are only said after the last of his Masses.—ED.

bow to the Crucifix or other principal image (*Gav., Com.*, p. 2, tit. 12, n. 6), lays down the Chalice, takes off his Biretta, and bows to any priest who may be vesting, and takes off the sacred vestments in the inverse order to that in which he put them on ; first, therefore, the Chasuble ; secondly, the Stole ; thirdly, the Maniple ; fourthly, the Cincture ; and then the Alb, disengaging, in the first place, the left arm, then the head, and then the right hand. He is recommended to kiss the Cross of Stole, Maniple, and Amice, as he did in the beginning, though not prescribed by the Rubrics.

4. Finally, having washed his hands (which practice, though not prescribed by the Rubric, is a very laudable one, and suggested by all Rubricists), he retires to a suitable place, in which he will return fervent thanks to God for the ineffable favour just conferred upon him.

CHAPTER XIII.

THE MASS OF THE DEAD.

In a private Mass of the Dead, as has been already indicated (*P. II, c. 1, n. 1*), the Priest is free to say, or not to say, the Psalms of the Preparation, as they do not form any part of the Mass or Office of the Dead ; yet if he says them, the *Gloria Patri*, at the end of the Psalms, and the *Alleluias* (in Paschal Time), are not to be omitted. The same is to be said of the Thanksgiving. He should not omit, according to the opinion of Rubricists (*Merati in Gav., p. 2, tit. 13, n. 1*), the kissing of the sacred vestments, with their corresponding Prayers, or any of those things prescribed in Masses for the Living, with the exception of the following :

1. After the Antiphon *Introibo* of the Confession (*P. II, c. 3, n. 1*), the Priest omits the Psalm *Judica, etc.* (*P. II, c. 3, n. 4*), and says at once *Adjutorium, etc.*, at which he signs himself, and then continues the rest as usual (*Rit., tit. 13, n. 1*).

2. At the *Introit*, instead of making the sign of the cross on himself, he makes it over the Book (without touching it), with his right hand extended, as when blessing something ; placing his left, at the same time, open on the altar, according to the Decree of the Sacred Congregation of Rites, 7 September, 1816. He does not say *Gloria Patri, etc.*, but after the little verse of the Psalms, he repeats *Requiem aeternam, etc.*

3. He does not say *Gloria in excelsis, etc.*, nor the *Alleluias, etc.* ; and before reading the Gospel, he recites in the middle, profoundly inclined, *Munda cor meum, etc.*, but omits *Jube Domine, etc.*, *Dominus sit, etc.* After the Gospel he does not kiss the Book nor say *Per evangelica dicta, etc.*, nor the Credo (*Rit., tit. 13, n. 1*).*

4. He does not bless the water before putting it into the Chalice, but he says *Deus qui humane, etc.*, and omits the *Gloria Patri, etc.*, after the Psalm *Lavabo* : but must not put *Requiem aeternam, etc.*, in its place (*Rit., tit. 13, n. 1*). The Common Preface is always said.

5. At the *Agnus Dei*, being moderately inclined, with his hands joined between his breast and the altar, not touching either, and without striking his breast, in place of *miserere nobis*, he says *dona eis requiem* ; and at the third *Agnus Dei*, he adds, *dona eis requiem sempiternam* ; and this although he is offering the Mass for only one person.

6. He does not say the first of the three prayers before the Communion, nor does he give the Pax. As to giving Holy Communion in Black Vestments see pp. 165, 166.

7. At the end of Mass, in place of *Ite Missa est*, or *Benedicamus Domino*, he says, turned towards the altar, *Requiescant in pace*, although he has celebrated for only one person.

8. At the end, after the *Placeat, etc.*, having kissed the altar, without saying *Benedicat vos, etc.*, or blessing the people, he proceeds to recite as usual the Gospel

* According to the Rubric at the end of the *Missa quotidiana* in the Missal the Epistles and Gospels in the four *Requiem* Masses may serve in any of these Masses.—Ep,

In principio, etc., which he never omits, and for the rest acts as in Masses of the Living (*Bal., Sac. Cer., p. 1, n. 4*).

9. As a general rule Private Requiem Masses are forbidden (a) on Doubles; (b) on Sundays; (c) on the eves of Christmas, Epiphany, and Pentecost; (d) on the days within the octaves of these same feasts and likewise of those of Easter and Corpus Christi; (e) on Ash Wednesday; (f) during Holy Week; (g) when Blessed Sacrament is publicly exposed.

10. Exceptional Private Requiem Masses are permitted unless on Doubles of the first class, or on Sundays or Holidays, or within the Octaves of Easter or Pentecost, or on the vigils of Christmas or Pentecost, or the Octave Day of the Epiphany, or on Ash Wednesday, or within Holy Week, or during Solemn Exposition of the Blessed Sacrament, but on the *following* conditions:—

(a) If said in the Church or Oratory *where* the remains of the deceased are actually or morally present, unburied or not buried more than two days.

(b) If offered for the deceased in question.

(c) If in a Church or Public Oratory, only on the day of the Solemn Requiem Mass or a *Missa Cantata* and funeral rites required.

(d) If, in the case of a Private Oratory, the presence actual or moral as above of the Body and the performance of some funeral rites are supposed.*

* “An in oratoriis privatis et semipublicis dici possunt Missae de Requite, omnibus et singulis diebus, exceptis festis de praecepto et duplicibus Imae Classis et diebus ipsa duplicia Imae Classis excludentibus, ab obitu usque ad sepulturam, quandiu nempe corpus praesens est in domo? ‘S.R.C. *Affirmative* in oratoriis privatis dummodo cadaver sit adhuc physice praesens in domo; *Negative* in oratoriis semipublicis quae locum tenent ecclesiae. 10th Nov., 1906.’”

11. Ordinary Private Mass of the Dead or *Missa quotidiana* can be celebrated on Semi-doubles, Simples, Ferias, and Vigils, which are not privileged and on a *Feria* with a Sunday's Office. It is said, *can* be celebrated, for the Rubrics (*tit. 4, n. 3*), treating of the celebration of Votive Masses (among which are included Masses for the Dead), remark, *Id vero passim non fiat, nisi rationabili de causa. Et quoad fieri potest, Missa cum Officio conveniat.*

12. There are four Requiem Masses given in the Missal. The *first* for "All Souls' Day" is also used for the Pope and a Bishop and *may* be used for a Priest, with the Prayers proper for each one, on the occasion of the death or burial, and on the 3rd, 7th, and 30th days as well as on their Anniversaries. The *second* is for others on the day of death or burial, and for the 3rd, 7th, and 30th days, but with the Prayers prescribed. The *third* for their Anniversaries. The *fourth* Mass to be used ordinarily.

13. Only one prayer is said on the day of the Commemoration of All Souls, on the day of the Deposition (that is, of the death or burial), and that of the Anniversary: also on the *third, seventh, and thirtieth* days from the Deposition (*Rub. Gen., tit. 5, n. 3*).

In the *Missa quotidiana*, whether it be read or sung, the *first* Prayer is to be for the person or persons for whom the Mass is said. A variety of Prayers are to be found after this Mass in the Missal. The *second* Prayer is *ad libitum*, and the *last* the "*Fidelium Deus.*"

If the *Missa quotidiana* is for the dead in general, the Prayers are to be said as given in the Missal for

that Mass. If the Mass is read, other Prayers may be inserted before the "*Fidelium Deus*" if the number be always kept uneven.

14. The "*Dies irae*" must be said when only *one* Prayer is prescribed or whenever the Mass is sung: at other times the Priest is free to say it or not (*Rub. Gen., tit. 5, n. 4*).

CHAPTER XIV.

LOW MASS IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED.

Generally speaking, on altars where the Blessed Sacrament is exposed, it would be becoming not to celebrate Low Mass, as we are informed by the Ceremonial of Bishops (*lib.* 1, *c.* 12, § 9). Moreover, it may be observed that this discipline is most ancient in the Church and the custom of the Patriarchal Basilicas of Rome, and of the better regulated Churches is in accordance with it. Nevertheless, when there is at least a reasonable cause for celebrating on such altars, all the special ceremonies, which we will now proceed to mention, should be observed with exactness.*

1. On arriving at the altar, the Priest takes off his Biretta and gives it to the Server ; while still *in plano* he genuflects on both knees, making also a profound inclination of the head (*Merati in Gav.*, *p.* 2, *tit.* 14, *n.* 19). Having ascended the altar, he places the Chalice upon it in the ordinary manner, genuflects on one knee (as he always does when he genuflects on the platform), and then arranges the Chalice. He next repeats the genuflection, proceeds to the Epistle side, finds the Mass, returns to the middle, genuflects, and having retired

* It is expressly prohibited to administer Communion to the faithful at such altars (*S.R.C.*, 3448 and 3505).

somewhat, with his back towards the Gospel corner, so as not to turn it to the Blessed Sacrament, he descends *in plano*, genuflects again on one knee on the first step before the middle of the altar, and begins Mass without further inclination of the head.

2. Having finished the *Confiteor*, he ascends to the platform without genuflecting ; but having arrived there he makes a genuflection *before* commencing *Oramus te Domine, etc.* ; after this Prayer he kisses the altar, genuflects, and goes to the Epistle corner to read the *Introit* (*Merati in Gav.*, p. 2, tit. 14).

3. *General Rule.* As often as the Priest proceeds from the middle to either side of the altar he should genuflect ; and in like manner whenever he comes from the side to the middle of the altar, he genuflects ; observing, however, that when leaving the middle he first kisses the altar, or performs any other action prescribed, and then genuflects. Whereas, when he returns to the middle, he first of all genuflects, and then kisses the altar, or performs any other action, following an inverse order to that observed in the former case.

4. In turning towards the people, he never turns his back to the Blessed Sacrament, and, therefore, in saying *Dominus vobiscum*, he retires a little, with his side towards the Gospel corner, and, only half facing the people, says *Dominus vobiscum* (he acts in the same way whenever he turns towards the people), after which he turns back again on the right to the altar, without completing the circle.

5. In going to wash his hands (the first time), the Priest, after genuflecting, descends *in plano* by the steps at the side, near the Epistle corner ; and, keeping turned

towards the altar, he moves round so as to face the people, having, at the same time, his right side towards the Epistle corner. Here he washes and dries his hands ; then ascends to the altar, finishes the Psalm in the usual place, returns to the middle of the altar, and there genuflects.

6. The *Orate fratres* is said like the *Dominus vobiscum*, without completing the circle, so that the Priest may not turn his back to the Blessed Sacrament ; all the rest, as far as the Communion, proceeds as the ordinary Masses. At the *Sanctus*, and at the Elevation, the Server does not ring the bell (*Merati in Gav.*, p. 2, tit. 14, n. 21).

7. Having received the purification, without moving from his place at the middle of the altar, and remaining as much as possible facing the Blessed Sacrament, he receives the ablution of the fingers (*Bauldry*, p. 4, c. 9, a. 2, n. 12) ; and then having dried them, he takes the ablution and arranges the Chalice as usual.

8. The Priest then continues the Mass, observing the already prescribed rules and genuflections in turning at the *Dominus vobiscum* and the *Ite Missa est*. If he is to say *Benedicamus Domino*, he first turns to the altar, after the *Dominus vobiscum*, and genuflects.

9. Having finished the *Placeat tibi*, etc., he kisses the altar, says *Benedicat vos omnipotens Deus*, and instead of the usual inclination, he genuflects, and, half turned towards the people, gives the blessing ; then, without completing the circle, or genuflecting anew, having turned towards the Gospel corner, he says *Dominus vobiscum*, and reads the last Gospel, making the sign of the cross on the Book, or chart if convenient, and

on himself, but not on the altar, as the Rubric of the Missal prescribes for Holy Thursday. When, however, any special last Gospel is to be read from the Missal, he signs the book and himself also, as authors commonly teach. At the *Verbum caro, etc.*, as on any other occasion, he genuflects, turned, however, somewhat towards the Blessed Sacrament.

10. Finally, the Priest returns to the middle of the altar, genuflects, takes the Chalice, descends in the usual manner *in plano*, and there genuflects on both knees inclining his head at the same time. Then he puts on the Biretta, rises and proceeds to the Sacristy ; which order should be always observed when he has the Chalice in his hand.

All these ceremonies should be observed even when the Blessed Sacrament is exposed veiled or enclosed in the Pyx, as has been declared by the Sacred Congregation of Rites, 22 December, 1752.

CHAPTER XV.

LOW MASS IN PRESENCE OF "GREAT PRELATES."

Under the name of *Great Prelates* come Cardinals in any part of the world, Patriarchs and Archbishops throughout their Provinces, Bishops in their Dioceses, Nuncios and Apostolic Legates in the place of their Nunciature or Legation; in like manner, Abbots who are consecrated, or who enjoy the privileges of those consecrated, in their Monastery and Church. Other Prelates are not regarded as *Great Prelates*; and even those above-mentioned are not considered at such, when they proceed *incognito*, and not wearing the dress proper to their rank. In the presence, however, of one's own Bishop or Archbishop, even outside his Diocese or Province, in private Oratories, the same ceremonies should be observed as are prescribed for the place of their jurisdiction (*Merati in Gav.*, p. 2, tit. II, n. 1).

1. The Bishop or Prelate, according to the Ceremonial (*lib.* 1, c. 30, n. 1), should hear Mass upon a kneeling-stool placed before the middle of the altar or on the Epistle side, in order that the Celebrant may commence Mass at the Gospel side. But if the Bishop on account of the convenience of the position, or from any other cause, remains at the Gospel side, then the Celebrant can begin Mass at the Epistle side, or in the middle of the altar, without danger of turning his back to the Bishop (*Merati, ibid.* n. 2).

2. Before the arrival of the Prelate, the Priest, already vested, should, if time permits, be at the altar *in plano*, on the Gospel side, with his face turned towards the Epistle corner, and having his hands joined. The Chalice and the Missal should have been previously arranged in the usual manner on the altar.

3. When the Prelate arrives, the Celebrant salutes him with a profound reverence ; and, after receiving the signal to begin Mass, salutes him again, turns a little towards the altar, makes a profound inclination in this position to the Cross, or genuflects to the Blessed Sacrament, and commences Mass (*Rit., tit. 3, n. 2*). The custom, however, has been introduced, that after saluting the Prelate, without waiting for any signal, he commences Mass forthwith (*Bald., p. 2, c. 6, n. 3*).

4. If the Priest comes to the altar after the Bishop, he salutes him as above, whether he has the Chalice in his hands or not ; then, in the middle of the altar, he makes a bow or genuflection, ascends, arranges every thing as usual on the altar, returns to the Gospel side *in plano*, and having made an inclination to the Prelate and then to the Cross, or genuflected to the Blessed Sacrament, he commences Mass (*Liguori, p. 1, c. 16, n. 2*).

5. At the *Confiteor*, instead of saying *et vobis, fratres, . . . et vos, fratres . . .* he turns and bows to the Prelate saying *et tibi, Pater . . . et te, Pater* (*Rit., tit. 3, n. 8*). And if there are more Prelates than one, *et vobis, Patres . . . et vos, Patres* (*Gav., tit. 3, n. 9*).

6. Having said *Oremus* after the *Confiteor*, the Priest salutes the Prelate, ascends to the middle of the altar, and continues the Mass as on ordinary occasions (*Rit., tit. 3, n. 11*).

7. After reading the Gospel, the Celebrant does not say *Per evangelica dicta*, nor does he kiss the Book, which is carried by the Server in cotta to the Prelate to be kissed. After this, and not previously, the Server closes the Book, genuflects to the Prelate, and carries it to the altar (*Caer. Epis.*, l. 1, c. 30).

8. If amongst the Prelates there is one superior in dignity to the others, the Book is carried to be kissed by him alone ; and if there are several of equal dignity, none of them should kiss it, nor does the Celebrant even in this case kiss it. When the Book has been carried back to its place, the *Credo* or *Dominus vobiscum* is said.

9. After the Offertory of the Host and before that of the Chalice, the Prelate should not bless the water, but the Celebrant does so, making as usual the sign of the Cross saying *Deus qui humanae, etc.* (*Caer. Epis.*, tit. 1, c. 30, n. 3).

10. After the *Agnus Dei*, except in Masses for the Dead, on the conclusion of the first of the three Prayers before the Communion, the Celebrant kisses the middle of the altar, then the *Instrumentum Pacis*, presented to him by the Server kneeling at his right, that is, in *Cornu Epistolae*, and says *Pax tecum*, while the Server answers *Et cum spiritu tuo* (*Rit.*, tit. 10, n. 3). Then the Server carries it, with its veil, to be kissed by the Prelate ; or, if there are more Prelates than one, he presents it first to the highest in dignity, then to the others in due order, saying to each *Pax tecum*, to which they answer *Et cum spiritu tuo*. He makes the prescribed reverence after they have kissed it and not previously (*Caer. Epis.*, l. 1, c. 30, n. 3). In the meantime the Celebrant continues the other prayers.

11. In giving the Blessing, he says *Benedicat vos omnipotens Deus*, and after making a reverence to the Cross, he turns to the Prelate, inclines profoundly (as if asking permission to bless), and, raising his right hand, blesses the people, saying *Pater, et Filius, et Spiritus Sanctus*, taking care to make the sign of the cross towards that part where the Prelate is *not* (*Rit., tit. 12, n. 3*) ; and if the Prelate is before the middle of the altar, the Blessing is given towards the Gospel side.

12. After the last Gospel, the Celebrant, without moving from where he is, or going to the middle of the altar, turns and makes a profound reverence to the Prelate, on whose departure the Celebrant retires to the Sacristy.

13. If, however, the Prelate remains, the Celebrant goes to the centre of the altar, takes the Chalice and descends *in plano* : then makes a profound inclination to the Cross, or genuflects to the Blessed Sacrament, makes a profound reverence to the Prelate, and finally puts on the Biretta and withdraws to unvest.

14. If the Mass is celebrated in presence of a Bishop, or other Prelate, outside the place of his jurisdiction, the Celebrant proceeds as if he were not present, except that : 1st, In coming to the altar and leaving it, he makes the proper reverence to the Prelate ; the *moderate* with head covered, when he carries the Chalice, or the *profound*, with the head uncovered, when he has not the Chalice. 2ndly, He gives him, at the proper time, the *Instrumentum Pacis* to be kissed. 3rdly, At the conclusion of the last Gospel, he makes a profound reverence to him from the altar, before he (the Prelate) departs from the Church (*Merati in Gav., p. 2, tit. 14, n. 12*).

15. Finally, if the personages assisting are secular princes of high distinction, the ceremonies are the same as those observed in presence of Great Prelates, with the following exceptions : 1st, The Celebrant does not bow to them at the *Confiteor*, but says *vobis, fratres et vos, fratres*, as on ordinary occasions. 2ndly, After the first Gospel they receive the Missal to kiss ; not, however, the one from the altar, which only the Celebrant kisses, but another provided for the purpose. 3rdly, The Celebrant does not make a reverence to them before giving the Blessing, which he pronounces over them and the people without any distinction (*Baldes., Sac. Cer., p. 1, c. 6, n. 11*).

CHAPTER XVI.

SPECIAL CEREMONIES OF THE LOW MASS OF CARDINALS, BISHOPS AND PRELATES.

General Remarks.

1. The Canon and *Bugia* (Candle) are used at the Preparation and Thanksgiving as well as during Mass.

2. It is only in Masses of the Living that Cardinals and Bishops should permit the ring, instead of the hand, to be kissed by the Chaplains or Servers when receiving anything from them, or giving them anything. In Masses of the Dead these kisses are omitted by the attendants, as likewise in Masses celebrated in presence of the Most Holy Sacrament exposed, except when receiving the Paten and the Chalice for the Offertory, and the Paten at the *Libera nos, etc.* The ring is always presented to the communicants to be kissed before they receive the sacred particles.

3. The Biretta is always taken off and put on by the Prelate himself (*Decret. S.R.C.*)

The hands are washed three times:—(1) Having finished the preparation and laid aside the Cross and the Mantelletta or Mozetta; (2) after the Offertory at the Lavabo, etc.; * (3) having received the ablution

* The fourth washing of the hands after unvesting is not in keeping with the *Cerem. Episc.*, lib. 1, cap. 29, n. 1 and 10, and lib. 2, cap. 8, n. 80.

before the *Communio*. The Biretta is kept on the head during the first washing of the hands. The Ceremonial of Bishops prescribes (*lib. 1, c. 29, s. 15*) "*Semper in lotione familiaris aliquis ministrat aquam et pelvim, Capellani vero mantile.*" The duty of vesting and of unvesting, as likewise of turning over the leaves, pointing out the prayers, covering and uncovering the Chalice, belongs to the Chaplains.

5. The Preparation for Mass, followed at the end by the Prayers for Vesting (unless one prefers to say the latter by heart, when actually putting on the Vestments) are said kneeling at a *prie-dieu* arranged for the purpose. But the prayer *Merear Domine, etc.*, must be said, in any case, even in Masses of the Living, before beginning Mass.

6. Having to celebrate Mass at an altar where the Blessed Sacrament is exposed, it is not lawful to vest or unvest at the altar, but in the sacristy, or at a credence table, at a distance from the altar. The Celebrant having made his preparation, rises, and having put on his Biretta, approaches the altar, where having given the Biretta to the Chaplain, he makes a profound reverence to the Cross, and, if the Most Holy Sacrament is present, having taken off the Biretta, he genuflects on the ground. He then leaves aside the Cross, which he kisses when presented to him by the Chaplain, Whenever put on or taken off, the Cross is kissed, before putting on and after it is taken off. He is then disrobed of the Mantelletta or Mozzetta, and puts on the Biretta. Having washed his hands, he takes off the Biretta and is then vested. He takes care not to omit the usual kisses of the Sacred Vestments. The Stole

of Cardinals and Bishops is not crossed upon the breast, but is left hanging. The Cross is taken before the Stole ; the Maniple in Masses of the Living after the *Indulgentiam*, in Masses of the Dead after the Cincture. When not celebrating before the Blessed Sacrament exposed, the *berrettino** may be used by whoever has the privilege, from the beginning of the Mass to the Preface exclusively, and from the first ablution after receiving the Precious Blood until the end of the Mass. When the *Gloria in excelsis Deo* is said at Mass, Cardinals and Bishops say after it, instead of the *Dominus vobiscum*, *Pax vobis*. At the end of the Gospel in Masses of the Living, the Missal is kissed as usual when presented by the Chaplain. A Chaplain pours wine and water into the Chalice, and the Celebrant, in Masses of the Living, blesses the water as usual, saying : *Deus qui humanæ substantiæ*, after the Chaplain says : *Benedicite Rme. Pater*. At the Canon, after the words, *una cum famulo tuo Papa nostro N.* Cardinals and Bishops, wherever they celebrate, add, *et me indigno servo tuo*, without naming the Bishop of the Diocese in which they celebrate. At the Ablutions, the Celebrant having wiped his lips with the Purificator, leaves it on the Chalice which will be then dried by the Chaplain. In Masses of the Living after the *Placeat tibi Sancta Trinitas*, the Celebrant, standing upright, says : *Sit nomen Domini benedictum*, making the sign of the cross on his breast with the thumb of his right hand, then making the usual sign of the cross from his forehead to the breast, etc., he says, *Adjutorium nostrum in*

* Commonly called *zucchetto*.—ED.

nomine Domini ; and lastly he raises his eyes to the Cross, extends his hands, and joining them again before his breast, inclines his head, saying, *Benedicat vos omnipotens Deus*, and having turned towards the people he blesses them, first, towards the Epistle side, then in the middle, and finally towards the Gospel side, forming each time a cross with his hand extended. If Mass is celebrated in presence of a Cardinal or of a Legate or Apostolic Nuncio in the place of his legation or embassy, or in the presence of a Patriarch, and Archbishop in his province, an inclination of the head is made to him, and the Blessing at the end of the Mass is not given in the direction in which such a Dignitary is presiding, but is finished before reaching it. After the last Gospel, he inclines to the Cross from the same side without returning to the middle, and descends to the foot of the altar, where, having made a profound reverence (or a genuflection if the Most Blessed Sacrament is present), he unvests, commencing by taking off the Maniple, after Masses of the Living. Prelates, who have the privilege of saying private Masses *more Episcoporum*, should put on the Maniple along with the other sacred Vestments, should not give the ring (although they wear it) to be kissed, and at the end of the Mass must give the Blessing like an ordinary Priest.

The Generals of Religious Orders by custom can use the *bugia*.

CHAPTER XVII.

VOTIVE LOW MASSES.

A Votive Mass is that which does not correspond with the Office ; and hence the Mass for the Dead is a Votive Mass.

1. Although the Priest, on any day of the week, which is not a Double, can say a private Votive Mass, according to his devotion, yet he should not ordinarily do so without a reasonable cause, since the Mass should correspond as much as possible with the Office (*Rub. Gen., tit. 4, n. 3*). When, however, he does celebrate a Votive Mass, the following rules should be observed :—

2. In the end of the Missal will be found the appropriate Mass. For those Saints for whom no special Votive Mass is assigned, that given for the day of their feast is to be said, *Commemorationem* being introduced into the Prayer instead of the *Natalitia* or *Festa*.

3. As to the *Alleluias* in Paschal Time, two are said at the end of the *Introit*, one at the end of the Offertory, and one at the end of the Communion or *Communio* : but they are not to be added where found already. The Gradual or Tract, if there is no proper one, is to be taken from the Common.

4. The *Gloria in Excelsis* is said in the Masses of the Blessed Virgin in *Sabbato*, and in those of the Angels, or of that Saint of whom there is mention made in the

Roman Martyrology on that day, although his Office is not said, since such Masses are partly festive and partly votive (*Gav.*, p. 1, *tit.* 8, n. 4). In other Masses it is not said, even in Paschal Time,* nor within the Octave (*Rub. Gen.*, *tit.* 8, n. 4), either of a Titular or of a Patron Saint (*S.C. of Rites*, 4 August, 1658).

5. Three or five Prayers are said, or even seven, at the option of the Priest. The *second* will always be that of the Office of the day. The *third* and the *fourth* will be those which should be said on that day as *second* and *third*, in conformity with the Office. The *fifth* will be that which, in accordance with the Office of the day, should be the *fourth*; and if this or some other is not assigned by the Rubric of the Missal, one is selected at the option of the Celebrant. Besides the Prayers prescribed by the Rubric, which should not be omitted for others, the Collects prescribed by the Ordinary should be said although they may constitute an even number, since it is not necessary that *they* should make up an odd number, as has been declared by the Sacred College of Rites (2 December, 1684).

6. In Votive Masses of the Blessed Virgin, the *second* ought to be always that of the Office of the day, and the *third* that of the Holy Ghost. When the commemoration of an Octave, of a Feria, or of a Simple occurs, it is said in the third place; that of the Holy Ghost being omitted, or if desirable it can be introduced in the fourth place (*Cupp.*, *Mis. Vot.*, n. 11). On Saturdays, however, when the Office is *de B.M.V.*, the *second*

* The *Gloria in Excelsis* is said in the Special Votive Masses instituted by Leo XIII.

will be *de Spiritu Sancto*, and the *third pro Ecclesia* or *pro Papa* (*Rub. Gen., tit. 9, n. 17*).*

* When Priests obtain on the ground of *bad sight* Indults from the Holy See, entitling them to read a Votive Mass of the Blessed Virgin, or a *Requiem* Mass, instead of the Mass of the day, they should observe :

1. That the former is always to be selected from those to be found towards the end of the Missal, and according to the Time, and as to the latter that they are *free* to say it, on all *simple* ferials and semi-doubles. That the Votive Mass cannot be said three times on Christmas Day, but only once, and that in countries where there is an Indult permitting three Masses on All Souls' Day, the three may be said as in *Missis quotidianis*.

2. That this Votive Mass of the Blessed Virgin can be said on even privileged Sundays and on Doubles of the first class, and on festivals of the Blessed Virgin, that white vestments should be used, and that the *Gloria* is not said unless on Saturdays, and the *Credo* never, even on Sundays. The second Prayer will be *De Spiritu Sancto*, and not the one corresponding to the Office of the day, and the third *De Ecclesia* or *Deus omnium*. That Indults granting, on account of bad sight, the privilege of the Votive Mass generally mention that they are given for only three years, and that the Mass if said in a public Church should be celebrated at the time when the Church is least frequented, and that as far as needs be, another Priest should assist at the altar.

3. That when these Masses are said within the Octave of Easter, the Gradual is not to be recited, but the two verses with the four Alleluias, as during Paschal time, and that Alleluias are not to be added to *Ite Missa est* or *Benedicamus Domino*. (*De Herdt*, Vol. 1, No. 46.)

4. That in case such Priests become altogether blind, they must apply for a new Indult, that they may then *always* say the Votive Mass of the Blessed Virgin, a *Pentecoste ad Adventum* ; and must *sub gravi*, have a Priest assisting them when they celebrate.

See Decrees of S.C. of Rites, 22nd March, 20th September, 12th November, 1806 ; 12th April, 1823 ; 11th April, 1840 ; 11th September, 1847 ; 28th April, 1866.

In favour of others, not included above, who, although their vision is not defective, have received the privilege of celebrating the Votive Mass B.V.M. on account of weak health or some other reasonable cause, the rules just laid down as regards the colour of the Vestments, the days on which it can be said, the *Gloria* and *Credo*, the Commemorations—all hold.

Collects prescribed by the *Ordinary* are not to be said by those using the above-treated Indults or Privileges.

S.R.C., 28 April, 1866 ; No. 5364.—Ed.

7. In the Votive Masses of the holy Apostles Peter and Paul, when the Prayer *A cunctis* occurs, the Prayer *Concede* is said in its place, in order to avoid mentioning their names a second time (*Gav.*, p. 1, tit. 9, n. 15).

8. When the commemoration of a Saint is made, it should be in the *second* place, while the Prayer which should be ordinarily in the *second* is transferred to the *third* place.

9. The *Credo* is always omitted in all private Votive Masses; even *infra aliquam Octavam*, and those *de Sacramento* which are celebrated in the presence of the Blessed Sacrament exposed during the Forty Hours' Adoration (*S.C. of Rites*, 1 December, 1684).

10. The proper Preface is said in those Masses which have one: and in those which have no proper one the Preface *de tempore occurrente*, or of an Octave, when the Masses are celebrated during it: otherwise the common Preface is said. But if the Feast, the Octave of which is celebrated, has, besides the Preface, a proper *Communicantes* and *Hanc igitur*, they are to be said in the Votive Mass celebrated within that Octave (*Merati in Gav.*, p. 1, tit. 4, § 10).

11. As the *Ite Missa est*, according to the Rubric (*Gen.*, tit. 8, n. 3), is said only in those Masses in which the *Gloria in excelsis Deo* is said, therefore it occurs only in Votive Masses for which the *Gloria in excelsis* is prescribed (see No. 4 of this chapter). Accordingly,

* The newly-ordained Priest, who has to say the three Masses which are imposed upon him by the Bishop on the day of his ordination, viz., the first *de Spiritu Sancto*, the second *de B. Maria*, and the third *pro Fidelibus Defunctis*, should regulate them according to the rules given in Chapter XIII. and in this.

when the *Gloria* is omitted, the *Benedicamus Domino* is always said.

12. In Votive Masses, for the *last* Gospel, the Gospel of St. John, *In principio, etc.*, is always said unless in those instituted by Leo XIII.

TABELLA PRO MISSIS VOTIVIS RECTE ORDINANDIS.

MISSA VOTIVA.	COLOR.	MISSA.	GLORIA.	ORATION.	CREDO.	PRÆF.	IN FINE.
De SS. Trinit.	Albus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	Propr.	Benedic. Domino.
De Spiritu Sancto.	Rubeus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	Propr.	Benedic. Domino.
De SS. Sacramento.	Albus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	De Nativ.	Benedic. Domino.
De SS. Corde Jesu	Albus.	Miserebitor (c)	Omitt.	2 et 3 diei currentis.	Omitt.	De Cruce.	Benedic. Domino.
De Passione.	Violaceus. (d)	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	De Cruce.	Benedic. Domino.
De S. Cruce.	Rubeus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	De Cruce.	Benedic. Domino.
De B.M.V.	Albus.	Propr.	Omitt. nisi sit sab.	2 diei cur. 3 de Sp-S.	Omitt.	Propr.	B. Dom. In sab. Ite Missa est.
De Angelis.	Albus.	Propr.	Semper dicitur.	2 et 3 diei currentis.	Omitt.	Commun. (b)	Ite Missa est.
De Apostolis.	Rubeus.	Propr.	Omitt.	2 et 3 diei current. (a)	Omitt.	De Apost.	Benedic. Domino.
De Sanctis.	Ut in eorum Fest.	Propr. aut com.	Omitt.	2 et 3 diei currentis.	Omitt.	Propr. vel com. (b)	Benedic. Domino.
Pro quâcumque necess.	Violaceus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	Commun. (b)	Benedic. Domino.
Pro Infirm.	Violaceus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	Commun. (b)	Benedic. Domino.
Pro Sponso et Sponsa.	Albus.	Propr.	Omitt.	2 et 3 diei currentis.	Omitt.	Commun. (b)	Benedic. Domino.
Pro Defunctis.	Niger.	Una ex prim. vel Quotid.	Omitt.	Unica vel plures ut in Miss.	Omitt.	Commun. (e)	Requiescant in pace.

IN FINE SEMPER DICITUR EVANGELIUM S. JOANNIS.

(a) In Miss. votiv. SS. Petri et Pauli App. 3. Or. *Concede nos famulos*, si in Missa diei dicitur Or. *A cunctis*.

(b) Vel de Oct. vel de Temp.

(c) Quae mutanda sunt in Grad. post Septuag. et Temp. Paschali, sumuntur ex M. ejusd. Festi "Egredimini."—M. "Egredimini" dic. pot. indult. special ut in Hibernia a clero saeculari.

(d) Ita dispon. rubr. Missal. (XVIII. 5). Sed decrevit S.R.C., ut in Officio votivo Passionis "adhibeatur color rubeus toto anni tempore." 24 Nov. 1883.

(e) In aliq. locis propria ex Indulto.

IV. De Missa votiva SS. Cordis Jesu, FERIA VI quae prima in unoquoque mense occurrit.

Hæc Missa cantari vel legi potest in cunctis ecclesiis et oratoriis. Dicitur missa *Miserebitur* ut in festo.

(a) Prohibetur: 1° in festis Domini, qualia sunt Officia Passionis per Quadragesimam, Inventio Sae Crucis, Transfiguratio, etc.; 2° festis Iae classis; 3° feriis, vigiliis et octavis privilegiatis ac prouide, in octavis Epiphaniae, Paschae, Pentecostes et Corporis Christi. Prohibetur etiam die Commemorationis omnium fidelium defunctorum. Ex decreto S.R.C., 29 *Novem-ber*, 1901, dici non potest feria 6a quae prima in Januario mense occurrit, quando in illam diem incidit Vigilia Epiphaniae. Ex decreto S.R.C., 17 *Martii*, 1902, dici non potest in festo Purificationis B.M.V., quod attento mysterio, aequiparatur festo Domini.

(b) Ut celebrari valeat, requiritur et sufficit ut *mane* quaedam pietatis exercitia ab Ordinario approbata, si specialem approbationem requirant, v.g., expositio SS. Sacramenti, fiant sive ante, sive infra, sive post Missam, talia sunt: praedicatio, recitatio nonnullarum precum, cantus in honorem SS. Cordis Jesu, etc.

(c) Haec Missa, etiam lecta, dicitur in colore albo, cum *Gloria, Credo*, unica oratione, absque ulla commemoratione, cum praefatione *de Cruce, Ite, Missa est*, et evangelio ultimo *In principio*. Ex decreto S.R.C., 6 *Febr.*, 1892, extra tempus paschale, non omitti debent *Alleluia* tum ad introitum, tum ad offertorium et communionem.

Decret. *Urbis et Orbis*, 28 *Junii*, 1889, S.R.C., 20 *Maii*, 1890, 20 *Maii*, 1892, etc.

V. Missa votiva pro Sponso et Sponsa. Haec Missa prohibetur duplic. 1 et 2 classis, Domin. ac Festis de praecepto, Diebus infr. Oct. Epiph. et Pent. ac hujus Vigil., die Oct. Corpor. Christi, aiisque diebus duplicia excludentibus. Hisce diebus dicitur Missa de Die cum commem. pro Sponso et Sponsa post alias orat. a Rubrica praescriptas, et dicitur sub altera conclus. (20 *April*, 1822). In Ecclesiis parochialibus, ubi una tantum Missa habetur, vetatur etiam in diebus festis suppressis, et in Feriis Rogationum si fiat processio. Temp. prohib., Nuptiae celebr. possunt de licent. Episc. sed sine solemnit. omiss. M. et Benedict. pro Spons., item com. pro Spons. in M. occur. (30 *Jun.*, 1896).

Observe (1) : When there is celebrated during Passion week a Votive Mass, even *De Passione*, or *De Cruce*, neither the Psalm *Judica me Deus*, nor the *Gloria Patri* at the *Introit* and the *Lavabo*, should be omitted (S.R.C., 31 August, 1669 ; *Merati. in Gav.*, p. 1, tit. 4, § 7).

Observe (2) : In general, private Votive Masses cannot be celebrated on those days on which the Mass for the Dead should not be said.

Observe (3) : The Mass *pro Sponsis* has this peculiarity, that it cannot be celebrated *Tempore Feriarum*, when the nuptial solemnities are prohibited ; and at these times it is not allowable to recite prayers for the *Sponsi*. This Mass is also forbidden (1) on all Sundays and Feasts of Obligation ; (2) on Doubles of the first and second class ; (3) on the Vigil of Pentecost, during the Octave of the Epiphany and Pentecost. *Not* on *Octave day* of Corpus Christi. On these days is said the Mass of the current Feast, with the commemoration *pro Sponsis*, which will be placed after the other prayers prescribed by the Rubric, but never *sub unica conclusione* with the first Prayer (*Cavalier.*, tit 4, c. 15 ; *Dec.* 5, n. 12). The Prayers prescribed by the Missal for the Communion and Blessing of the *Sponsi*, are found at the end of the Mass *pro Sponsis*, and should not be omitted. But if the bride is a widow both the Mass and the Solemn Blessing are prohibited by another Decree of the S.R.C., 2461. The Votive Mass *pro Sponsis* is to be said on all other days (excepting the days mentioned), even though they be greater or lesser Doubles.

THE NEW VOTIVE MASSES.

These Masses can be said on the days marked in the Apostolic Indult of 5th July, 1883. The second and third Prayer will be said on Semi-doubles *pro diversitate temporis*. Commemorations of a Simple or Feria are to be made, and the Gospel of the latter said at the end of the Mass. The *Gloria* is said, but the *Credo* is omitted.

The Mass "*De Sanctis Angelis*" is marked for Mondays, and is among the Votive Masses at the end of the Missal; i.e., "*Benedicite Dominum*," etc.

For Tuesdays, the Mass "*De Sanctis Apostolis*." It is proper. Preface—*De Apost.*

For Wednesdays, "*De S. Joseph Sponso B.M.V.*" The Mass as on the Patronage (3rd Sunday after Easter), except the Gradual and Tract. When required they are to be found in the Mass of his Feast, 19th March.

When (after Pentecost) the Gradual only is to be said, the latter part runs thus: *Allel. Allel. V. Fac nos innocuam, Joseph, decurrere vitam: sitque tuo semper tuta patrocinio. Allel.*

For Thursdays, "*De SS. Eucharistiae Sacramento*" is marked. The Mass "*Cibavit*," is among the Votive Masses.

Preface—"Quia per incarnati."

For Friday, "*De Passione D.N.J.C.*" The Mass "*Humiliavit*," is to be found among the Votive Masses.

Preface—"Qui salutem."

For Saturdays, "*De Immaculata Conceptione B.M.V.*"

Mass, "*Gaudens gaudebo*," as on the Feast 8th December.

Second Prayer, *De spiritu sancto* ; third, *Ecclesiae vel pro Papa*. These, of course, must give way to that of a Feria or a Simple.

In the Secret, however, the word *solemnitate* is to be changed into *commemoratione*.

Preface—*Et te in Conceptione immac.*

ORDO SERVANDUS IN CELEBRANDIS MISSIS OFFICIIS
VOTIVIS CONFORMIBUS.

OFFICIA VOTIVA.	COLOR.	GLORIA.	ORATIONES.	CREDO.	PRÆFATIO.	IN FINE.
SS. Angel.	Albus.	Recitat.	Ut in semi- dupl.*	Omitt.	Comm.	Ite Missa est.
SS. Apost.	Rubeus.	Item.	Item.	Item.	Prop.	Item.
S. Joseph.	Albus.	Item.	Item.	Item.	Comm.	Item.
SS. Sacram.	Albus.	Item.	Item.	Item.	De Nativ.	Item.
Passio D.N.	Rubeus.	Item.	Item.	Item.	De Cruce.	Item.
Im. Conc.	Albus.	Item.	Item.	Item.	De B.V.	Item.

* Ut in semid. 2da Or. (nisi sit com. simpl. vel. feriae occ.) et 3a erunt variae pro diversitate temporis, prout notatur in Rubr. Gen. Missal.

—ED.

PART III.

ON THE MANNER OF

Administering the Blessed Eucharist.

CHAPTER I.

THE CONSECRATION OF THE PARTICLES.

1. If there are but a few particles to be consecrated, which can conveniently remain with the Host upon the Paten, they are to be kept upon it at the right side ; if there are many, they are to be placed upon the Corporal before the Chalice, a little towards the Gospel side, or else (which is better) they are to be put in another consecrated Chalice, covered with a Pall or Paten, or in a covered Pyx, and are then placed behind the Chalice of the Mass upon the Corporal or beside the Chalice, if the altar is narrow.*

2. The Priest having reached the Offertory (*tit.* 7, *n.* 2), before taking the Paten with the Host, if the particles are in any vessel, places it near him with his right hand, and uncovers it ; after the Offertory, having laid down the Host and the Paten, he again covers the vessel

* In placing the particles in the Pyx the Priest should take care that they are free from fragments, so that when he is giving Communion the sacred particles may not be exposed to irreverence.

containing the particles, and places it behind, between the Chart and the Chalice. If the particles are upon the Corporal, the Priest leaves them there until after his Communion. And if the particles are upon the Paten with the Host, upon laying down the Host itself, they are to be placed upon the Corporal in front of the Chalice a little towards the Gospel side (*Rit. Miss., tit. 7, n. 3*).

3. When there are other particles,* besides the Host for the Mass, to be consecrated, the Celebrant should form his intention to offer and consecrate these also (*Rit., t. 7, n. 3*). Should it, however, happen (as Benedict XIV. writes, *De Sacrif. Miss. Sect. 2, c. 6, § 2*) that a Priest, in making the offering, or in pronouncing the words of Consecration, should forget to uncover the Pyx (Ciborium), and should not advert actually to the particles therein, the Consecration without doubt would be valid, provided that he formed the intention of offering and consecrating the matter present upon the Corporal; it was *morally present*, although not seen, and there was at least a *virtual intention* of consecrating, which is sufficient for the validity of the Sacrament.

4. The Celebrant having come to the Consecration,

* When a Host is to be consecrated for Exposition or Benediction, detached from the lunetta or case, it can be put on the Paten and offered with the Host of the Mass. Otherwise let it be placed behind the Chalice and brought forward for the Offertory and Consecration, when the lid or cover is to be removed or opened, as in the case of the Ciborium (*S.R.C., 4 Sept., 1880*). After receiving the Precious Blood the Priest will with the same genuflections as if a Ciborium were in question (if he consecrated in the lunula or case) place it in the Tabernacle. If he consecrated without the lunula or case he should insert it in it, making the usual genuflections before and after touching the Host and after placing it in the Tabernacle.—ED.

before wiping his fingers upon the Corporal, draws towards him on the Epistle side of the Corporal the vessel with the particles ; he uncovers it with his right hand, then says : *Qui pridie, etc.*, and takes between his fingers the Host alone. Then he pronounces the words of Consecration over the Host, and at the same time over the particles. Having elevated the Host and laid it down upon the Corporal, he genuflects ; covers again the vessel containing the particles, and replaces it behind the Chalice or where it was at first (*Rit., tit. 8, n. 5, 6*).

5. After having consumed the Most Precious Blood, if he is to administer the Communion to others, let him observe what will be said in the following Chapter. If he has not then to give Communion, the consecrated particles are either in the Ciborium or *upon the Corporal* : if they are in the Ciborium, having placed the Chalice on the Corporal somewhat towards the Gospel side, he rests upon the foot of it the Paten, covers the Chalice with the Pall, opens the door of the Tabernacle, and (if the Most Holy Sacrament is there), having made a genuflection, he places in it the Ciborium : then, having repeated the genuflection, he closes the door of the Tabernacle, and finishes the Mass as usual (*Cert., tit. 19, n. 13*.)

6. If the particles to be consecrated lie upon the Corporal ; having removed the Chalice as we have said, he opens the door of the Tabernacle, makes a genuflection (if the Blessed Sacrament be there), takes out the Ciborium, and uncovers it, repeating the genuflection. Though no little particles are visible in the Ciborium, it is more proper to purify it. Then he

carefully puts all the particles into the Ciborium, taking them from the Corporal, either with the usual two fingers, or collecting them on the Paten. Then, holding the Ciborium at the stem with the left hand, with the right hand he covers it, and places it in the Tabernacle. He next genuflects, and locks the door of the Tabernacle.

Finally, he takes particular care to collect with the Paten, and places in the Chalice, the fragments of the particles which have remained upon the Corporal, and which on such occasions, are generally more numerous than one would think (*Rit., tit. 10, n. 5*). Some prescribe this to be done before placing the Ciborium in the Tabernacle.

CHAPTER II.

THE MANNER OF COMMUNICATING THE FAITHFUL DURING THE TIME OF MASS.

1. The administration of the Most Holy Eucharist being properly a part of Mass, it will be useful to notify here the manner in which the Priest should communicate others, according to the rules laid down in the Rubrics, the Ritual, and authors treating the subject.

2. When, then, some of the faithful desire to communicate during the time of Mass (which is more conformable to the ancient Rite, and to the intentions of the Church, and more beneficial to the faithful, *Conc. Trid., Sess. 23, cap. 6, de Sacr. Mis.*), they should receive immediately after the Celebrant has consumed the two species, since the Prayers which are said after the Communion, *Non solum ad Sacerdotem, sed etiam ad alios communicantes spectant* (*Ritual. de Min. s. Com.*)

3. If, therefore, the Celebrant before taking the ablution, has to distribute the few particles which he consecrated, he lays down the Chalice in the middle of the altar, covers it with the Pall, genuflects, gathers up the particles on the Paten, rests it upon the base of the Chalice, and having again genuflected (the *Confiteor* being finished), he turns towards the people facing the corner of the Epistle side, with his hands joined at his breast, and says: *Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam*

aeternam. The Server having answered, *Amen*, the Priest says, *Indulgentiam absolutionem, ✠ et remissionem peccatorum vestrorum tribuat vobis omnipotens, et misericors Dominus*, forming the sign of the cross over the people with his right hand, without separating the thumb and forefinger, and keeping the left hand extended under the breast as usual. The Server answers, *Amen*. He must always say *vestri, etc.*, and not *tui, etc.*, even though there should be but one communicant.

4. But if the consecrated particles be in the Ciborium, having covered the Chalice with the Pall, as we have said, he, with his right hand, places between himself and the Chalice the Ciborium, uncovers it, genuflects, and turns round and says the *Misereatur, etc.*, when the Server has finished the *Confiteor*.

5. And if the Ciborium be *within the Tabernacle*, having put aside the Chalice (as in *n. 5*, of the *preceding Chapter*), and removed the chart, he opens the door of the Tabernacle, makes a genuflection, takes out the Ciborium, placing it upon the Corporal, near the middle, uncovers it, places the lid of it upon the Corporal, repeats the genuflection, and turns round to say the *Misereatur, etc.*

6. After the *Indulgentiam, etc.*, he turns again to the middle of the altar, makes a genuflection, and having taken with his left hand the Paten between the first and middle fingers (by that part which has not touched the Host or the particles), or taking the Ciborium by the knob of the stem, and, with the thumb and first finger of the right hand, he takes up a particle, which he holds raised a little above the Paten or the edge of

the Ciborium. He then* turns round to the people, in the middle of the altar, and keeping his eyes fixed upon the Blessed Sacrament, he says in a *clear and impressive* tone of voice: *Ecce Agnus Dei, ecce qui tollit peccata mundi*; immediately after which he adds three times: *Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*. These words are always in the masculine, even though they be women who communicate.

7. Having finished the last *Domine non sum dignus, etc.*, he descends the steps of the altar, not by the side, but by the middle,† as prescribed by the Sacred Congregation of Rites, 15th September, 1737, removing the Paten or Ciborium so far from his breast, that he may see where to step. Then he approaches the communicants, commencing always with those who are towards the Epistle side of the altar. If, however, any of the Priests or Clergy are to receive Holy Communion, they come first to receive it, kneeling upon the steps of the altar; Priests should wear a stole of the same colour, it is fitting, as the Celebrant's (S.R.C., 30 Sept., 1679), and it would be desirable that Deacons also should wear one, but in the manner prescribed for them; the others ought to be vested in cotta only. Then he will pass on to the seculars who kneel outside the choir.

8. To each person who presents himself for Communion, the Priest gives the sacred particle, making first with it over the Paten or the Ciborium (within its

* And not sooner.—*Zualdi*.

† Which is also to be observed giving Communion to Nuns at the grating of their choir, whether it be at the Epistle or Gospel side (S.R.C., 15 Sept., 1736).—ED.

circumference), a Cross, signing the person who communicates.* Whilst he makes the sign of the cross and gives the particle to each one, he says: *Corpus Domini nostri Jesu Christi* (at which words he will bow his head) *custodiat animam tuam in vitam aeternam. Amen.*† Having finished the Communion, the Priest returns in silence to the altar by the middle steps as before, and not by the side; he places upon the altar the Paten or the Ciborium, and genuflects, if the Blessed Sacrament be there; he does not recite any prayer, neither does he purify his fingers nor give the blessing, because it is to be given at the end of Mass.

9. If, after the Communion, no particles remain on the Paten, he makes no further genuflection at the

* In distributing the sacred particles, he must be careful—(1) Not to touch the lips, or any part of the face of the person who communicates, either with his fingers or the particle itself: but lightly pressing the edge of the particle on the tongue of the person, and, as it were, attaching the particle to it, let him withdraw his fingers at once. (2) He should beware of bringing the Paten or the Ciborium too near to the mouth of the communicant, lest in breathing he should blow away any of the particles. (3) He should not hold the Purificator in the left hand, as some do, for such a practice is not authorized by the Rubric, the Ritual, or any approved author (*Ballesc., Sac. Cer., p. 1, c. 3, 1, n. 8*).

O' Kane differs in this place from our Author. See his *Notes on the Rubrics*, No. 688, but Martinucci speaking of this custom says: "Novus est ritus, quo quidam sacerdos utitur, accipiendi nempe pyxidem vel patenam simulque sinistrâ sustinendi purificatorium. Si ad abstergendum identidem pollicem cum indice dextero adhibendum esset purificatorium, contingere facillime posset, ut fragmenta fortasse digitis prædictis adhærentia, potius quam purificatorio in hærescerent, super pavimentum deciderant" (*Manuale Sac. Cer., vol. i., p. 346*).

† These words of the formula used in giving Communion should not be said *in voce secreta* but either *in voce elata* or *in voce mediocri* even when there is a *concursus populi*.

If the sacred particle should chance to slip within the upper part of a woman's dress, she can take it out and receive it reverently herself.

altar, but without putting down the Paten, he uncovers the Chalice with his right hand, placing the Pall either on the Corporal, near the chalice veil, or on it, but inverted (which appears only becoming under such circumstances, through respect for any remains of the Precious Blood adhering to the Pall), then he takes the Paten with his right hand, gathers up the fragments from the Corporal, and puts them in the Chalice, purifying the Paten as he did before the consumption of the Precious Blood, and then continues the Mass. If some particles remain,* having come to the altar, he places the Paten on the Corporal, resting it as usual upon the foot of the Chalice, genuflects, and having taken the Paten, he holds the sacred particles with his right hand, and leaning upon the altar, he consumes them in silence, and without signing himself. But if they are to be preserved, having come to the altar, he immediately removes the Chalice from the middle, placing it on the Gospel side, within the Corporal; he then lays down the Paten containing the sacred particles, opens the Tabernacle, genuflects, takes out the Ciborium, uncovers it, genuflects again, and places the sacred particles in the Ciborium: afterwards he genuflects, and having covered the Ciborium, puts it into the Tabernacle with the usual genuflection before closing. Having consumed the particles, or placed them in the Ciborium, the fragments, as said before, are to be put into the Chalice.

10. When the Ciborium is used in giving Com-

* Should the particles fail, it is allowed, *in case of necessity*, to divide some of them for the Communicants waiting (S.R.C., 16 March, 1833)—ED.

munion, and no particles remain in it, it is purified (in the manner that will be hereafter mentioned) as soon as the Priest has arrived at the altar; it is then put outside the Corporal, and the Chalice is purified as usual.

11. If, on the other hand, some particles remain in the Ciborium, either they are to be preserved, or they not. If they are not to be preserved, he consumes them immediately after having genuflected, and purifies the Ciborium, as we shall see in another place. But if they are to be preserved, then they are to remain in the Ciborium itself, or they are not. If they are to remain, having genuflected and adored them, he again covers the Ciborium and places it in the Tabernacle, making a second genuflection before closing the door of the Tabernacle.

12. And if they are not to remain in that Ciborium, but to be placed in another which is in the Tabernacle, he takes it out (according to the directions which will be given in Chapter III., n. 4), and having purified it, if necessary, he places in it the particles lately consecrated, and puts it (with the customary genuflections) into the Tabernacle, whence it was taken.* Finally, he purifies the empty Ciborium.

13. The following is the most convenient manner of purifying the Ciborium. The Priest takes in his left hand (with the three fingers that are free) the Ciborium, and holding it moderately inclined, with the extremity

* Observe with Gav., *p.* 2, *tit.* 10, *n.* 5, that the particles in the Ciborium should be renewed every eight days, for security and out of respect to the Blessed Sacrament (Sacred Congregation of Rites, 16th Dec., 1826). *Vide* also Decrees of the National Synod of Maynooth, No. 47.—ED.

of the thumb or the first finger of the other hand, he brings the fragments to one part of the Ciborium, not, however, towards the bottom but towards the edge, and lets them fall into the Chalice.* He extends the Ciborium to the Server, who pours a little wine into it, with which he washes the inside of the vessel, not alone by turning it gently round, but also, if necessary, by using inside the index-finger; he then pours the wine into the Chalice, and dries at once the Ciborium with the Purificator, and having covered it with its pall or lid, he places it outside of the Corporal. Finally, he purifies the Chalice as usual.†

* O'Kane observes that the Ciborium may sometimes be purified with the finger and without using wine, if additional pains be taken, and he points out some special advantages of this method when consecrated particles are to be immediately put into the Ciborium. *Vide Notes on the Rubrics, n. 524.*—ED.

† It sometimes occurs that the Ciborium after the particles have been consumed, remains in such a manner covered over with the fragments, that in spite of the utmost diligence it is impossible to purify it well, and this causes a certain uneasiness lest the congregation should be wearied. Some, after having done what is possible, finding fragments still remaining, wipe the Ciborium with the Purificator, which they put aside after Mass or wash immediately, throwing the ablution into the Sacramentum. The best method, however, would appear to be, after wiping the Ciborium and pouring wine into it once or twice, if many fragments still remain, to leave the Ciborium on the altar, first covering it and putting under it the Pall. On the Priest's return to the Sacristy, and having taken off the Sacred Vestments, he will take the Ciborium and wash it carefully with water or wine; he should put this ablution in a suitable vessel, preserve it carefully, and after a certain time throw the ablution into the Sacramentum.

At other times it happens that one finds upon the Paten, with which others have celebrated, many fragments or apparent fragments of the Sacred Host. When the tendency, from some special cause, of the Host to crumble, or short-sightedness, or haste in the Celebrant, inclines one to believe that they are real fragments, if another Mass is to be said, they should be placed by the Priest at the Offertory, in the middle of the Corporal, to be

14. When the Host of the Monstrance is to be consumed, it is to be taken out of the lunette, broken into two parts over the Paten, and reverently received. The fragments are removed with the fingers from the lunette, which is afterwards rubbed with the Purificator; finally, the Paten is purified in the ordinary manner. And here it may be remarked, that in the Clementine Instruction for the Quarant' Ore (*n.* 21), it is laid down that the consecrated Host, which was used for Exposition, should be consumed during the Mass, either on that morning, or on the following. It should not be divided into small particles for the Communion of the faithful: this is also the opinion of Gav., *p.* 2, *tit.* 10, *n.* 6.*

In case any particle falls on the cloth or on the ground, the Priest should place upon the spot a clean cloth, or still better, the cruet-plate or salver inverted, that he may afterwards more conveniently do what is prescribed, which consists in washing the cloth or the ground, also scraping the latter a little in that spot where the particle fell, and then throwing the washings and the scrapings into the Sacramentum (*Rub. Mis. de Defect., tit.* 10, *n.* 15).

15. Lastly, it is to be observed that in Masses of the Dead with *Black Vestments*, the Blessed Eucharist may be administered *as a Sacrament*, taking the

consumed at the Communion, or, after the Church has been closed, put into the Ciborium kept in the Tabernacle.

* If through forgetfulness, the large Host has not been consecrated, and that the Benediction or Exposition of the Blessed Sacrament cannot be omitted without a scandal, a particle from the *Ciborium* may be placed in the Monstrance, as, without very great inconvenience, nothing else can be done.

Ciborium from the Tabernacle, as we learn from the late decision and general decree of the Sacred Congregation of Rites, given below, but subject to the rules indicated.*

* For over two centuries this question was discussed amongst the Doctors and Rubricists, but, however, without any final results. The Sacred Congregation of Rites, interrogated upon this point on the 24th July, 1683, replied: *Non esse contrarium ministrare communionem in Missa de Requiem, vel post illam cum paramentis nigris, omitta benedictione, si administraretur post Missam.* Similar answers were likewise given to other interrogations upon the same subject; however, the Sacred Congregation of Rites issued no general decree upon the point. Therefore it was that the Rubricists held different opinions, some maintaining that the Blessed Eucharist could be administered at those Masses only, within which the particles had been consecrated; others, on the contrary, would introduce the custom of celebrating such Masses in Purple Vestments, in order that the Ciborium might be taken from the Tabernacle; others, including Pope Benedict XIV., in his work de *Sacrific. Miss.*, held the opinion that the faithful might, in such Masses, receive the particles previously consecrated, but only after the Communion of the Celebrant. These various opinions gave rise to many other questions which obliged the Sacred Congregation of Rites to examine thoroughly the point in order to come to a final decision, and in fact on the 12th of April, 1823, *in uno Panormit.* it decided and ordained that this grave question *videretur peculiariter et ex officio.* The circumstances of the times delayed the examination. On the 3rd of March, 1866, orders were issued to resume it and pronounce a decision. Having accurately and maturely examined the opinions of the assessor, and of the two consultants, the Sacred Congregation, on the 27th June, 1868, decided solemnly in the affirmative, that is: *POSSE in Missis defunctorum cum paramentis nigris, Sacram Communionem Fidelibus ministrari, etiam ex particulis pre-consecratis, extrahendo pyxidem a tabernaculo. POSSE item in paramentis nigris, ministrari Communionem immediate post Missam defunctorum; data autem rationabili causa immediate quoque ante eandem Missam; in utroque tamen casu omittendam esse benedictionem. Missas vero defunctorum celebrandas esse OMNINO in paramentis nigris; adeo ut violacea adhiberi nequeant nisi in casu quo die 2 Novembris SS. Eucharistiae Sacramentum publicae Fidelium adorationi sit expositum pro solemniori Oratione Quadraginta Horarum prout cautum est in Decret. S. hujus Congregationis diei 16 Septemb. anni 1801. Et ita decre-*

CHAPTER III.

THE MANNER OF GIVING COMMUNION OUTSIDE OF MASS.

1. The Most Holy Eucharist is often administered outside of Mass; therefore, it may not be useless here to briefly notice the method which should be followed on such occasions.

2. The person whose business it is, having spread a clean cloth before the Communicants,* lights the candles, and prepares all else requisite; the Priest in Cotta and Stole, which should be of the colour used in the Office of the day, or white, as most appropriate to the Sacrament of the Eucharist† (as Baruffaldi observes,

verunt ac ubique locorum, si Sanctissimo Domino Nostro placuerit servari mandarunt, die 27 Junii, 1868.

Facta autem per me Secretarium Sanctissimo Domino Nostro PIO Papae IX. relatione, Sanctitas Sua Decretum Sacrae Congregationis approbavit et confirmavit, die 23 Julii anni ejusdem.

C. Epis. Port. et S. Rufin. Card. PATRIZI,
S.R.C. Praefectus.

DOMINICUS BARTOLINI,
S.R.C. Secretarius.

* The Communicants should not, in lieu of the cloth, make use of the Priest's Stole or Vestment. Neither should the Priest give them the Burse from the altar, nor the cloth which is used with the cruets, but if necessary he may give them the Veil or something else appropriate.

† The colour of the Stole for the administration of Holy Communion, *extra Missam*, unless it be the *Communio infirmorum*, should be that of the Office of the Day. *Vide O'Kane, n. 658; Martinucci, lib. I. p. 347, and Decree of S.R.C., Mar. 12, 1836.*
—ED.

Comm. in Rit. Rom., tit. 24, § 1, n. 22), goes to the altar where the Blessed Sacrament is, having on the Biretta, and with his hands joined, preceded by the Minister, carrying in a Burse the Corporal.* If the Priest is one of the Chapter, and wears the Cappa, he should first take it off, and put on the Cotta and Stole (as is directed by the Roman Ritual and the *Sacred Congregation of Rites*, 12th July, 1628, and 19th July, 1773).

3. Having come to the steps of the altar, he gives the Biretta to the Server, and makes in the middle a genuflection *in plano terrae*. He ascends the altar, unfolds the Corporal, leaving the Burse towards the Gospel side as at Mass (*tit. 2, n. 6*), and while the Server recites the *Confiteor*, he removes the Chart to the Gospel side, placing it securely on the altar.

4. Then, having opened the Tabernacle, he makes a genuflection, takes out the Ciborium, places it upon the Corporal, opens it, and puts the lid on the Corporal, somewhat behind, but not at too great a distance from the Ciborium : he repeats the genuflection, and continues as before directed (*P. 3, c. 2, n. 5, et seq.*), with this

* In some well-regulated churches, which may be looked upon as models to others, on account of the exemplary manner in which the Sacred Rites are carried out, the Priest himself carries the Burse containing the Corporal resting on his breast, and the key of the Tabernacle, which is attached to the Burse. Such a practice cannot be disapproved of, especially when the Server is not in Holy Orders. The Priest must, along with the Burse and Corporal, bring back the key of the Tabernacle, which should never be left on the altar, or in any exposed place, but should be jealously kept by the Parish Priest or his Curate, or by some other Priest appointed by the Superiors. This was ordained by the *Council of Lateran IV.*, an. 1215, tit. XX., ap. Labb. p. 172, l. 11.

difference, that, having returned to the altar in silence after the Communion, he lays down the Ciborium, genuflects, and immediately commences the Antiphon : *O Sacrum convivium, in quo Christus sumitur ; recolitur memoria passionis ejus, mens impletur gratia, et futurae gloriae nobis pignus datur.* In Paschal time, he adds *Alleluia*.* Then follows : *Panem de coelo praestitisti eis ;* the Server answers : *Omne delectamentum in se habentem.* To this Versicle and Response is added *Alleluia* in Paschal time, and during the entire Octave of Corpus Christi. Afterwards the Priest says : *Domine exaudi orationem meam ;* and, having received for answer : *Et clamor meus ad te veniat,* the Priest says : *Dominus vobiscum.* Being answered, *Et cum spiritu tuo,* he continues : *Oremus. Deus, qui nobis sub Sacramento mirabili, passionis tuae memoriam reliquisti : tribue quaesumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari ; ut redemptionis tuae fructum in nobis jugiter sentiamus : Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia saecula saeculorum.* The Server answers : *Amen.*

5. In Paschal time, instead of the prayer *Deus qui, etc.,* the following is said : *Spiritum nobis, Domine, tuae charitatis infunde ; ut quos Sacramentis Paschalibus satiasti, tua facias pietate concordēs. Per Christum Dominum nostrum.* The Server replies : *Amen.* Whilst he says the *O Sacrum Convivium,* and what follows it, he purifies over the Ciborium (but not at the edge of

* By a decree S.R.C., 26 November, 1878, in giving Communion before or after Mass of the Dead, the *Alleluia* is to be omitted here and after the versicle in Paschal time and within the Octave of *Corpus Christi*.—ED.

it) the thumb and forefinger of the right hand, and keeping them still joined, without any further genuflection, he covers the Ciborium; he purifies the two fingers in the little vessel prepared for the purpose, and wipes them with the Purificator.

6. Then he replaces the Ciborium in the Tabernacle, genuflects, and locks it with the key, which should never be left in the door or on the altar, but which should be carried to the Sacristy, and kept in a safe place (*ex Decr. S. C. Concil.*, 24 Nov., 1693). Then, having turned to the people, with hands joined, he places the left upon his breast, and having raised the right hand towards the Communicants, keeping it thus elevated, he says, in a loud tone of voice: *Benedictio Dei omnipotentis*, and continuing *Patris* ✠ *et Filii, et Spiritus Sancti*, makes over them, with his right hand extended, the sign of the cross; and, having joined his hands, concludes: *Descendat super vos, et maneat semper*; and turns back to the altar in the same way as he turned towards the people. The Server having answered *Amen*,* the Priest folds the Corporal, places

* There is some difference among Rubricists about the manner of giving the blessing on this occasion. De Herdt, who follows the plan of our Author, remarks: "Juxta plures, sacerdos dicit hæc verba; *Benedictio Dei omnipotentis*, facie ad altare versa, oculos elevando, manus extendendo easque elevando usque ad humeros, tum oculis demissis manibusque junctis caput inclinando, ut fit in fine missæ; deinde conversus ad populum dicit, *Patris et Filii et Spiritus Sancti*, eundem signando, sinistra posita infra pectus; manibusque junctis absolvet: *descendat super vos et maneat semper*." De Herdt adds: "Hæc actiones, præter crucem faciendam, in Rituali Rom. non præscribuntur; si tamen fiant, altare ante easdem non est osculandum.—S.R.C., 16 Martii, 1833." Merati, Baldeschi, and some others adopt the plan described by De Herdt. However, Merati, in his *Ritus Administrandi Eucharistiam extra Missam*, De Herdt,

it in the Burse, which he gives to the Server, or holds himself, makes an inclination of his head towards the Cross, descends the altar steps, genuflects with his right knee to the ground, puts on the Biretta, which is handed to him by the Server, and returns to the Sacristy (*V. Rit. Rom de Admin. S. Commun.*)

Observe 1. Benediction after Communion, outside of Mass, should be given always with the hand (and not with the Ciborium), even to Nuns at the grating, and *after the O Sacrum Convivium, etc.*, and not *before*.

Observe 2. The Priest, when celebrating in Convents, should give Holy Communion to the Nuns before administering it to the laity.

Observe 3. If he has to give Communion immediately after or before Mass, he will do so vested in Chasuble, and in the manner prescribed above, but he should, in the first place, remove the Chalice covered with the veil to the Gospel side; he will then take the Corporal from the Burse, and open it out as usual in the centre of the altar. Having given Communion as before laid down, he will leave the Corporal on the altar, place on it the Chalice, and begin Mass; or, if it is over, he will put the Corporal into the Burse, and return to the Sacristy.

7. As chaplains of convents and other institutions are occasionally asked, before or after Mass, to give Holy Communion to a sick inmate, a few words on the subject will not be out of place, though strictly

Martinucci, and others adopt the method described by our Author, which is the one prescribed by the Roman Ritual when the Communion is given *extra Missam*. However, according to *S.R.C.*, 12 Aug., 1854, the custom of the place can be followed.—ED.

speaking it rather belongs to a treatise on the Ritual. The Priest giving Holy Communion on such occasions should vest over his cassock in Cotta and white Stole, and carry with him to the altar a Corporal in a white Burse and the key of the Tabernacle. Having taken the Pyx or Ciborium containing sacred particles from the Tabernacle he receives the humeral veil with the ends of which he will cover the Ciborium, and take it in procession with cross and lights borne before him while reciting the Psalm *Miserere*. On arriving in the sick room he will say: *Pax huic domui*, etc. When he has laid the Ciborium on the table prepared with a corporal, cross and candles he adores the Blessed Sacrament on at least one knee and takes off the veil. While saying the Ant. *Asperges* and the first verse of the *Miserere* with *Gloria Patri* and the *Asperges me* again, he is to sprinkle with holy water in the form of a cross the sick person and his bed and afterwards the room. He then reads from the Ritual the Versicles and prayer. The *Confiteor* and the uncovering of the Ciborium, and the *Misereatur tui* with *Indulgentiam* follow. Having said *Ecce Agnus Dei* and *Domine non sum dignus*, he gives the sick person Holy Communion in the form prescribed in the Ritual, saying *Accipe*, etc., if given *per modum viatici*, etc., or if not, in the usual form *Corpus Dni*, etc. He then washes his fingers and gives the ablution to the sick person to drink, unless his infirmities forbid it, in which case the water can be kept and thrown into the Sacramentarium or all at once into the fire. The priest then reads the final prayers from the Ritual, and resuming the humeral veil he covers the Ciborium as at

first and makes with it the sign of the cross over the sick person. If by accident no sacred particle remains he makes the sign of the cross over him with his hand, *nihil dicens*. He returns to the chapel saying the *Laudate Dominum de coelis*, etc. Having placed the Blessed Sacrament on the altar he genuflects and covering the Ciborium as before with the veil he turns round and makes with it the sign of the cross over the attendants, and then places it reverently in the Tabernacle. For full information on the subject consult the Roman Ritual and its commentators Baruffaldi, Cavalieri or O'Kane.—ED.

APPENDICES.

I.

TWO MASSES ON THE SAME DAY IN DIFFERENT PLACES.

When a Priest, with, of course, the due permission, says on the same day a second Mass at a distant place, some rules were laid down for him by the S.R.C., 12th September, 1857, and 11th March, 1858. No. 5261.

1. Having received the Precious Blood in the first Mass with special care, and placed the Chalice on the Corporal, he covers it with the Pall, and, in the middle of the altar, joining his hands, he says, *Quod ore sumpsimus*, etc. Then he washes and wipes his fingers, a vase, etc., being prepared for the purpose, meantime saying *Corpus tuum*. He then uncovers the Chalice, and places the Purificator, Paten, Pall, and Veil on the Chalice as usual, leaving the Corporal extended under the Chalice.

2. After the last Gospel he uncovers the Chalice, and looks to see if there be any remains of the Precious Blood. If there are, he is bound, that he may complete the sacrifice, to receive them carefully. Then he himself pours into the Chalice as much water as he took wine in the beginning, and makes it flow round where the Precious Blood touched, and finally empties it into

the vase prepared for the purpose. He finally wipes and arranges the Chalice as at an ordinary Mass, and carries it in the usual way to the Sacristy.—ED.

II.

TWO MASSES ON THE SAME DAY IN THE SAME CHURCH.

When one has to celebrate Mass twice in the same Church, what is laid down for the three Masses of CHRISTMAS is to be observed, viz.: Having taken the Precious Blood at the first and second Masses, he will not purify the Chalice, nor wipe it with the Purificator, but he will purify his fingers in a vessel set apart for the purpose, saying afterwards, with hands joined, *Quod ore*, and *Corpus tuum*, etc. He will then cover the Chalice with the Paten, upon which he will lay a large Host, covering it with the Pall and Veil, and leaving the Purificator near the Corporal at the Epistle side. Having finished Mass, and left the Chalice on the altar, the Priest retires to the Sacristy.

If there is reason for it, the Chalice can be removed to the Sacristy, and placed on a Pall or folded Corporal; or, if more caution is to be observed, it can be put, after the last Gospel, into the Tabernacle of the Blessed Sacrament, just as the Ciborium not purified for some reason, is placed there. However, nothing in that case should be put into the Tabernacle except the Chalice, Paten, and Pall, without the Host. All this supposes that his Masses are not to follow consecutively.

At the next Mass, when the Priest uncovers the Chalice, he places the Pall between the Corporal and

the Epistle corner, and puts the Chalice upon it. Having offered the Host, some Rubricists direct that the Paten ought to be wiped with the Purificator, lest it may have come into contact with the remains of the Precious Blood. He is not to wipe the Chalice before or after putting in the wine, etc.

If the other Mass be a solemn one, with Deacon and Subdeacon, the Chalice should be placed on the Credence, and the same precautions used, and if the first be solemn, the Subdeacon removes the Chalice when drained, as above, of the Precious Blood, to the Credence, taking care to place it on a Pall or folded Corporal.—ED.

III.

MIDNIGHT MASS AT CHRISTMAS.

Only one Mass, and that a Solemn Mass, or a *Missa Cantata*, is allowed, and it should not begin before midnight. Private Masses are strictly forbidden before the Aurora.

Communion is not to be administered at or after the Midnight Mass unless by a privilege from Rome. If only one Mass is said by a Priest on Christmas Day, it ought to be the one corresponding as nearly as possible to the time at which he may celebrate. The Purifications in the vase may be received by the Priest at his last Mass, along with the usual ablutions of the fingers, when he says, *Corpus tuum Domine*, or they may be absorbed with cotton dried, and burned to ashes, and thrown into the Sacarium, or all at once the vase may be emptied direct into the Sacarium.

According to a Decree of S.R.C., 20th July, 1886,

a genuflection is not to be made to a Chalice unpurified, as in the above case.

On Christmas Day, having taken the Precious Blood at the first and second Masses, he will not purify the Chalice, nor wipe it with the Purificator, but he will purify his fingers in a vessel set apart for the purpose, saying afterwards, with hands joined, *Quod ore*—and *Corpus tuum, etc.* He will then cover the Chalice with the Paten, upon which he will lay a large Host, covering it with the Pall and Veil, and leaving the Purificator on the altar, at the Epistle side (*Liguori, Cer. p. 1, c. 10, n. 15*). He must pay particular attention, when putting on the Veil of the Chalice and taking it off, not to let the Paten fall. It would appear becoming to wipe the Paten with the Purificator, before using it at the second and third Masses, out of respect to any portion of the Precious Blood adhering, perchance, to the back of it.

IV.

THE NEWLY-ORDAINED PRIEST'S FIRST MASS.

1. The newly-ordained Priest, having duly prepared himself by a course of spiritual exercises and a special review of his life, and having been fully initiated under the guidance of a Priest well versed in the rites and ceremonies, comes to the place where he is to vest and celebrate.

2. The altar and vestments should be arranged as on the occasion of a feast of the first class. Two Acolytes in cotta, and the Assistant vested in cotta

and stole of the colour of the day, will await his coming. A cope may be used by the Assistant if he be one of the higher order of the Clergy.

3. All being ready, the second Acolyte carrying the book containing the *Veni Creator*, the verse, and Prayer of the Holy Ghost; and the first Acolyte the Missal; the Celebrant having the Assistant at his right hand, walks last, with the Chalice in his hands. The Chalice and Missal being arranged, they all kneel on the lowest step, and chant or recite the *Veni Creator, Emitte, Domine exaudi, etc.*, and then rising, the Celebrant says *Dominus vobiscum, Deus qui corda, etc.*

4. The Assistant always stands at the Missal, and inclines, genuflects, and signs himself with the Celebrant, but so as not to disturb or distract him.

He does not extend or raise his hands, or turn towards the people, or kiss the book or altar. Nor does he bless the people or anything. If the Celebrant is straying, he by some sign or word keeps him right. The Assistant kneels during the Consecration and Elevation.

5. At the Communion of the people the Assistant holds the Paten at the right of the Celebrant.

6. After Mass, on returning to the Sacristy, the Celebrant blesses each of the three, saying, *Benedicite omnip. Deus Pater, etc.*

7. The three Votive Masses are to be said on semi-doubles or *ferias* not privileged. The third for the Dead is to be the *Missa quotidiana*, with three prayers.

8. The new Priest should observe the Rubrics of the Missal to the letter. They are to be studied and consulted by him specially during the first months of his ministry, bearing in mind the instruction given to

him by the Bishop : *Fili dilectissime diligenter considera Ordinem per te susceptum ac onus humeris tuis impositum ; stude sancte et religiose vivere atque omnipotenti Deo placere ut gratiam suam possis acquirere, quam ipse per suam misericordiam concedere dignetur.* (Pontif. Rom.)

V.

MASSES BY STRANGERS IN A CHURCH OR PUBLIC
OR SEMI-PUBLIC ORATORY.

“ Omnes et singuli sacerdotes, tam saculares quam Regulares ad ecclesiam confluentes, vel ad oratorium publicum missas quum sanctorum tam beatorum etsi Regularium proprias, omnino celebrent officio ejusdem ecclesiae vel oratorii conformes, sive illae in Romano, sive in Regularium missali contineantur ; exclusis tamen peculiaribus ritibus Ordinum propriis.

Si vero in dicta ecclesia, vel oratorio, officium ritus duplici inferioris agatur, unicuique ex celebrantibus liberum sit missam de *Requie* peragere, vel votivam, vel etiam de occurrenti feria, iis tamen exceptis diebus, in quibus praefatas missas rubricae missalis romani, vel S.R.C. decreta prohibent.”

(9 Dec., 1895.)

This Decree orders that any Priest going to say Mass on a double or on a feast of a higher rite, in a strange Church or public oratory belonging to the secular clergy or any religious community, is bound to say the Mass of that Church or *public* oratory, though its Mass differ from his own, or is only to be found in the Missal

of the Regulars. He is not allowed, however, to conform to the rites peculiar to the Regulars.

But if in such Churches or Oratories the rite be that of a semi-double, feria, etc., and if the Rubrics and Decrees allow a Requiem or a Votive Mass, the stranger can say any Mass, even a Requiem Mass, though his Office would otherwise forbid his doing so. In a *private* Oratory, a Priest should be guided entirely by his own Calendar. In a strange Church or public Oratory by that of the place where he celebrates. This will not prevent him, on a Semi-double, selecting in a strange Church his own Mass. As to the Commemorations, Creed, and Preface, he should conform to the Church or public Oratory where he celebrates.

When a Church is entrusted to an Order, the Calendar of the Order is that of the Church for all celebrating in it, as the following decision shows :—

“In Ecclesiis alicui Religiosae Familiae *concredit*is, Sacerdotes exteri in illis celebrantes tenentur ne sequi Calendarium ejusdem Familiae proprium, si habetur ? ”

“Affirmative.” (S.R.C., 15 Dec., 1899, 4051).

VI.

DECREES AND DECISIONS.

1. Mandantes ac districte omnibus . . . in virtute sanctae obedientiae praecipientes ut . . . Missam juxta ritum, modum ac normam quae per Missale hoc a nobis nunc traditur, decantent ac legant (*Bull of S. Pius V., approving of the present Roman Missal*).

2. Ipsa communis omnium sententia docet, rubricas

esse leges praeceptivas, quae obligant sub mortali ex genere suo (*Benedict. XIV. De Sac. Mis.*, II, 102).

3. Missa ex unanimi scriptorum opinione ad tertiam horae partem saltem debet pertingere, neque horae dimidium excedere (*Benedict. XIV. De Sac. Miss.* II).

4. Si de Ordinarii mandato dicenda est quotidie Collecta *pro Papa*, ipsa omittitur die anniversaria electionis vel consecrationis Episcopi (*S.R.C.*, 5 March, 1870).

5. Ad Missam Vicarii Generalis non debent accendi quatuor candelae in Altari, nec illi assistere debent duo Capellani cum cottis (*S.R.C.*, 7 Augusti, 1627).

6. Episcopus tantum, et non alius, dum private celebrat, potest accipere paramenta de ipso Altari et duos habere ministros superpelliceis indutos, praeter alium ministrum clericum, sive laicum communi veste indutum (*S.R.C.*, 7 Iulii, 1612).

7. It is forbidden to use at Mass Chasubles, etc., of cotton, linen, or wool (*S.R.C.*, 28 July, 1881).

8. Cinctures made of wool can be used at Mass (*S.R.C.*, 3118).

9. Pixidem vino purificare non est *necesse*; immo si vinum in eam infundi jubebitur, possent fragmenta ipsi forte pixidi adhaerescere, et multo difficilior esset illa abducere (*Lib. i.*, p. 346, *Martinucci*).

10. Unpurified exhausted sacred vessels are not to be genuflected to.

11. It is not necessary to leave a particle in an unpurified Ciborium in order to entitle one to put it into the Tabernacle.

12. The Chaplain assisting a Dignitary at a Low Mass does not wear a Stole (*S.R.C.*, 4 Sept., 1875).

13. It has been decided by the Sacred Congregation

of Rites, 20th August, 1884, that the prayers lately ordered by Leo XIII., to be said after each Low Mass, should be recited by the Priest alternately with the people, and ought, even the Prayer, to be said on bended knees; either on the Predella, or at the foot of the altar (S.R.C., 18 Jun., 1885).

Preces a Summo Pontifice Leone XIII. prae-scriptae recitandae sunt immediate expleto ultimo Evangelio (S.R.C., 3682).

Quum post Missas privatas pro defunctis aliquae preces indulgentiis ditatae ex adprobata consuetudine recitantur, preces a Leone XIII. prae-scriptae omitti non debent, sed aliae pro defunctis adiici valent (3805).

Sacerdos qui tres Missas consecutivas celebrat in die Nativitatis, seu in die 2 Novembris, ubi fas est, preces prae-scriptas recitabit tantum in fine ultimae Missae (3855 et 3936).

But if his last Mass happens to be a Solemn Mass following *consecutively* he omits these prayers altogether.

It appears incongruous to read these Prayers with the Chalice in the hands. In Rome the Priest does not remove the Chalice from the altar till after the Prayers.

14. Numquid ad sacram Hostiam Ostensorio exponendam uti liceat Lunula quae consistit ex duobus orbiculis vitreis tenui limbo vel circulo argenteo deaurato circumjunctis et claudendis, ita ut sacra Hostia subter inhaereat ipsi circulo argenteo, ast ante et retro vitreos orbiculos ipsos tangat, at per eos erecta teneatur? . . . Prout in casu exponitur non decere sacras species inter vitreas laminas includere, quorum superficies illas immediate tangant (S.R.C., 4 Feb., 1871).

15. According to S.R.C., 10th January, 1879, Nuns renewing their vows in a body should do so *extra Missam*, or if *intra Missam* only one should read aloud the formula, the others joining mentally.

16. Quatenus Missa de Requie sumenda est in ecclesiis unam tantum Missam habentibus, quando in die Comm. Omn. Fid. Defunctorum occurrit alicujus defuncti dies depositionis? Missa erit ut in die obitus (S.R.C., 28 Ap., 1902).

17. Candelae ex sterina *pro usu sacro* prohibentur (S.R.C. 16 Sept., 1843; 7 Sept., 1850); nec lumina nisi cerea vel supra mensam altaris vel eidem quomodocumque imminencia adhibeantur (3 Ap., 1821). Quo Generali Decreto prohibentur etiam lumina ex oleo nutritia supra mensam altaris.

Cereus paschalis et duae principales candelae in Missis accendendae debent esse ex cera apum saltem *in maxima parte* (ad minimum quoad 65 centesimas), aliae candelae supra altaria ponendae in majori vel notabili quantitate (saltem quoad 25 centesimas) sint ex eadem cera (S.R.C., 14 Dec., 1904, et mand. Epis. Hiberniae 11 Oct., 1905).

18. Utrum Lux Electrica adhiberi in Ecclesiis? Ad cultum, Negative. Ad depellendas autem tenebras, Ecclesiasque splendidius illuminandas. Affirmative. Cautum tamen ne modus speciem prae se ferat theatralem (S.R.C., 4 Junii, 1895).

19. Aliqui Rubricarum expositores dicunt, post signum crucis quod fit in fine *Gloria in excelsis*, *Credo* et *Sanctus* manus esse jungendas etiam si nihil hujus modi praescribat Rubrica: respondit: Serventur Rubricae (S.R.C., 12 Nov., 1831).

20. Sacerdos, expleta Missa, debetne se inclinare Cruci Altaris, antequam descendat ad praescriptas preces recitandas ? hasque recitans debetne genuflectere in suppedaneo, vel in infimo Altaris gradu ? *R.* Inclinationem, de qua in casu, non praescribi neque prohiberi ; et in recitatione precum genuflectendum pro libitu sive in suppedaneo, sive infimo gradu Altaris.

21. A Ciborium with Sacred Particles should have a white veil on it. A Tabernacle containing the Blessed Sacrament should be lined with white silk or satin, and covered outside with a veil of the colour of the day, or at least with a white one. If the Blessed Sacrament is in the Tabernacle, and if there is a *Requiem* service or Solemn Mass for the Dead, the Tabernacle should be covered with a violet veil. Hangings inside the door of the Tabernacle are not known in Rome, but may be used if such a custom prevails in the place (*S.R.C.*, 18 June, 1885).

22. Litterae de satisfactione Missarum, S. Congr. sub gravi conscientiae vinculo ab omnibus servanda haec statuit :—

(1) Ut in posterum quicumque Missas celebrandas committere velit sacerdotibus, sive saecularibus sive regularibus extra dioecesim commorantibus, hoc facere debeat per eorum Ordinarium, aut ipso saltem audito atque annuente.

(2) Ut unusquisque Ordinarius, ubi primum licuerit, suorum sacerdotum catalogum conficiat, describatque Missarum numerum, quibus quisque satisfacere tenetur, quo tutius deinceps in assignandis Missis procedat.

(3) Missae ad presbyteros Ecclesiarum quae in Oriente sitae sunt, mittendae sunt per S. Congr. Prop.

Fidei (*Act. S. Sedis*, vol. 40, p. 346; *I.E.R.*, Sept., 1907, p. 320).

23. Praeter ampullas vini et aquae ponitur etiam super cerdentiam in aliquibus Ecclesiis hujus Dioecesis (Queretari, Mexicanæ Ditionis) pelvis ut urceus cum aqua pro manuum lotionem in Missis Cantatis vel digitorum extremitatibus in privatis, quando Sacerdos dicit psalmus *Lavabo inter* . . . hoc autem fit quia aqua quae est in ampulla vitrea frequenter non sufficit ad manus abluendas et Calicis purificationem faciendam, sumpto S. Sanguine, praesertim in Missis cum cantu.

Porro cum praedictus pelvis et urceus non sit praescriptus in Rubricis Missalis quaeritur: Num continuari licere vel saltem tolerari praefatus usus? Respondet Congregatio Sacrorum Rituum: "Negative ad utramque partem" (18 Julii, 1902).

24. Upon the death of a poor person whose family is not able to defray the expenses of a *Requiem Mass cum cantu*, a Mass can be read under the same conditions as the Mass *cum cantu* is permitted (S.R.C., 9 May, 1899, 4024).

25. In Ireland when, for want of Priests, a Mass *cum cantu* cannot be celebrated, a *Requiem* one can be read when the dead body is present, except on doubles of the first or second class, on kept Holidays, and privileged ferias, vigils, octaves (*S. C. Prop.*, 29 June, 1862).*

26. His Holiness Pius X., on 26th October, 1907, granted 100 days' Indulgence (applicable also to the dead) to Priests saying Mass, and to all the faithful

* Not applicable to the permission treated of in p. 129, n. 10.—
ED.

assisting at the Holy Sacrifice, who piously commend to God those in their agony and dying that day.

27. "To increase the devotion of the faithful, and their reverence towards the Most Divine Sacrament of the Eucharist," His Holiness Pope Pius X. (12th June, 1907), "granted an Indulgence of *seven years* and *seven quarantines* to all and each of the faithful, who with *faith, piety, and love* will look at the Most Sacred Host, not only when it is being elevated at the sacrifice of the Mass, but also when it is exposed for the veneration of the faithful, as at Benediction; on condition that when they look at the Sacred Host they say these words: MY LORD AND MY GOD. Moreover, those who make it their daily practice to adopt this most holy devotion, can gain once a week, on receiving worthily Holy Communion, a Plenary Indulgence."

28. PREPARATION FOR MASS AS FOUND IN THE MISSALS AND BREVIARIES.—Those reciting these Psalms, Versicles, and Prayers, are granted by Leo XIII. (20 Dec., 1884) *one year's* Indulgence, and those who add the Prayer of St. Ambrose, *100 days'*, and that of St. Thomas of Aquin, *100 days'*.

THANKSGIVING AFTER MASS.—The Priest after Mass who says the *Benedicite*, etc., with the Versicles and Prayers along with those of St. Thomas of Aquin and St. Bonaventure can gain *one year's* Indulgence (Leo XIII., 20 Dec., 1884).

29. SACRARIUM.—A Sacrarium should be attached to the Baptismal Font in Parochial Churches, and in all Churches in which the Holy Sacrifice of the Mass is frequently offered. It is a small well or cave, formed in the clay, and protected from desecration by four brick

walls about two feet cube, and securely covered. From it ascends a pipe connected with a marble or other kind of suitable basin, placed in a wall and situated in the Sacristy or behind the Altar, or in any more convenient part of the Church. There should be a door to it, with lock and key, and on the front of font or basin the word "Sacrarium." Whoever has charge of the key of the Tabernacle should also have care of that of the Sacrarium.

It is not intended to contain any solid matter. If it is necessary ever to use it for such a purpose what is solid should be reduced to ashes beforehand.

Waste Baptismal Water and Holy Water not required or unfit for use should be put into the Sacrarium.

The water used in washing the consecrated or blessed sacred vessels, and that in which the Corporals, Purificators, or Palls are washed, should be poured into the Sacrarium. Also the water in the Altar vase used after giving Communion *extra Missam*, or by Priests assisting *intra Missam*, should be renewed periodically, and the used water thrown into the Sacrarium.

Finally, the water in which Bishops and Priests wash their hands after using Chrism or the other Holy Oils in Consecrations of Chalices and Churches, and in the administration of Sacraments, or any other sacred water, must be consigned to the Sacrarium.

30. It is obligatory to use *Amices* made of *linen*, and *Albs*, *Altar-Cloths*, *Corporals*, and *Palls* of the same material. An alternative is given in favour of hemp (*cannabe*), where, as St. Charles Borromeo observes, linen cannot be procured. A cross may be worked lightly in *white*, in the centre, or towards the front of

the outer fold of the Corporal, but not where the Sacred Host is to be.

The Amice should have a cross worked in white, half way between its strings, or if it be reversible, the cross should be in its centre (*S.R.C.* 1287, 3387, 2660).

31. The vestments should be made of silk or satin, or of silk velvet, but woollen or cotton material is not permitted unless these materials are used sparingly by the manufacturer. Real cloth of gold is allowed not only for white, but also for all the colours except purple and black. Cloth of silver can be used only for white.

Yellow and blue are not recognized as rubrical colours. Chasubles of many colours can only be used for their prevailing colour if any. Irish poplin or tabinet recommends itself on many grounds most highly for vestments. It can be had of any colour and at any price.

Chalice veils are required to be lined with silk.

Veils and Burses should correspond in material and colour with their Chasubles, etc.

Cinctures are usually white but may be of the colour of the vestments, and be made of linen thread or cord, or of silk or wool. The tassles can be of any material (*S.R.C.* 2067, *see pp.* 45 *and* 181, *n.* 8).

32. Holy Water is taken by the Priest as he enters the Church to celebrate Mass, but not when returning to the Sacristy.

33. It is not where the ✠ is found in the Missals and on the Charts that the Priest should make the sign of the cross before the Gospel, but as the Rubrics direct, always before the first word of the Gospel text.

34. The privilege granted to Ireland (*see p.* 185, *n.* 25) is not to set aside the exact conditions of that granted

to the universal Church in the matter of the "Exceptional private Requiem Masses," as detailed in p. 129. The two privileges must work independently of each other.

35. The *Ceremoniale Episcoporum* directs that each one just before receiving Holy Communion from a Bishop should kiss his hand. The custom is to kiss the ring on his hand.

36. St. Alphonsus (*lib. vi., n. 248*) says that even in the case of poor Churches, one is bound *sub gravi* to have a lamp burning before the Blessed Sacrament.

DE DEFECTIBUS IN CELEBRATIONE.

(EX MISSALI ROMANO.)

I.

Sacerdos celebraturus omnem adhibeat diligentiam ne desit aliquid ex requisitis ad Sacramentum Eucharistiae conficiendum. Potest autem defectus contingere ex parte materiae consecrandae, et ex parte formae adhibendae, et ex parte ministri conficientis. Quidquid enim horum deficit, scilicet materia debita, forma cum intentione, et Ordo Sacerdotalis in conficiente, non conficitur Sacramentum. Et his existentibus, quibuscumque aliis deficientibus, veritas adest Sacramenti. Alii vero sunt defectus, qui in Missae celebratione occurrentes, etsi veritatem Sacramenti non impediunt, possunt tamen aut cum peccato, aut cum scandalo contingere.

II.

DE DEFECTIBUS MATERIAE.

Defectus ex parte materiae possunt contingere, si aliquid desit ex iis, quae ad ipsam requiruntur. Requiritur enim ut sit panis triticeus, et vinum de vite :

et ut hujusmodi materia consecranda, in actu consecrationis sit coram Sacerdote.

III.

DE DEFECTU PANIS.

1. Si panis non sit triticeus, vel si triticeus, admixtus sit granis alterius generis in tanta quantitate, ut non maneat panis triticeus, vel sit alioqui corruptus, non conficitur Sacramentum.

2. Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est, an conficiatur.

3. Si coeperit corrumpi, sed non sit corruptus: similiter si non sit azymus, secundum morem Ecclesiae Latinae, conficitur, sed conficiens graviter peccat.

4. Si Celebrans ante consecrationem advertit, Hostiam esse corruptam, aut non esse triticeam; remota illa Hostia, aliam ponat, et facta oblatione, saltem mente concepta, proseguatur ab eo loco, ubi desivit.

5. Si id adverterit post consecrationem, etiam post illius Hostiae sumptionem, posita alia, faciat oblationem, ut supra, et a consecratione incipiat, scilicet ab illis verbis *Qui pridie quam pateretur*: et illam priorem si non sumpsit,umat post sumptionem Corporis, et Sanguinis, vel alii sumendam tradat, vel alicubi reverenter conservet. Si autem sumpserit nihilominusumat eam, quam consecravit: quia praeceptum de perfectione Sacramenti majoris est ponderis, quam quod a jejunis sumatur.

6. Quod si hoc contingat post sumptionem Sanguinis, apponi debet rursus novus panis, et vinum cum aqua: et facta prius oblatione, ut supra, Sacerdos consecret,

incipiendo ab illis verbis : *Qui pridie* : ac statim sumat utrumque, et prosequatur Missam, ne Sacramentum remaneat imperfectum, et ut debitus servetur ordo.

7. Si Hostia consecrata dispareat, vel casu aliquo, ut vento, aut miraculo, vel ab aliquo animali accepta, et nequeat reperiri ; tunc altera consecratur ab eo loco incipiendo, *Qui pridie quam pateretur*, facta ejus prius oblatione, ut supra.

IV.

DE DEFECTU VINI.

1. Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis, seu non maturis expressum, vel ei admixtum tantum aquae, ut vinum sit corruptum ; non conficitur Sacramentum.

2. Si vinum coeperit acescere, vel corrumpi, vel fuerit aliquantum acre, vel mustum de uvis tunc expressum, vel non fuerit admixta aqua, vel fuerit admixta aqua rosacea, seu alterius distillationis ; conficitur Sacramentum, sed conficiens graviter peccat.

3. Si Celebrans ante consecrationem Sanguinis, quamvis post consecrationem Corporis, advertat aut vinum, aut aquam, aut utrumque non esse in Calice ; debet statim apponere vinum cum aqua, et facta oblatione, ut supra, consecrare ; incipiendo ab illis verbis, *Simili modo, etc.*

4. Si post verba consecrationis, advertat vinum non fuisse positum, sed aquam : deposita aqua in aliquod vas, iterum vinum cum aqua ponat in Calice, ut consecret, resumendo a verbis praedictis, *Simili modo, etc.*

5. Si hoc advertat post sumptionem Corporis, vel

hujusmodi aquae ; apponat aliam Hostiam iterum consecrandum, et vinum cum aqua in Calice, offerat utrumque, et consecret, et sumat, quamvis non sit jejunos. Vel, si Missa celebretur in loco publico, ubi plures adsint, ad evitandum scandalum poterit apponere vinum cum aqua, et facta oblatione, ut supra, consecrare, ac statim sumere, et prosequi caetera.

6. Si quis percipiat ante consecrationem, vel post consecrationem, totum vinum esse acetum, vel alias corruptum, idem servetur quod supra, ac si deprehenderet non esse positum vinum, vel solam aquam fuisse appositam in Calice.

7. Si autem Celebrans ante consecrationem Calicis, advertat non fuisse appositam aquam, statim ponat eam et proferat verba consecrationis. Si id advertat post consecrationem Calicis, nullo modo apponat, quia non est de necessitate Sacramenti.

8. Si materia quae esset apponenda, ratione defectus vel panis, vel vini, non posset ullo modo haberi ; si id sit ante consecrationem Corporis, ulterius procedi non debet : si post consecrationem Corporis, aut etiam vini, deprehenditur defectus alterius speciei, altera jam consecrata ; tunc si nullo modo haberi possit, procedendum erit, et Missa absolvenda, tamen ut praetermittantur verba, et signa quae pertinent ad speciem deficientem. Quod si expectando aliquamdiu haberi possit, expectandum erit, ne sacrificium remaneat imperfectum.

V.

DE DEFECTIBUS FORMAE.

1. Defectus ex parte formae possunt contingere, si aliquid desit ex iis, quae ad integritatem verborum in

ipsa consecratione requiruntur. Verba autem consecrationis, quae sunt forma hujus Sacramenti, sunt haec : *Hoc est enim Corpus meum. Et, Hic est enim Calix Sanguinis mei, novi, et aeterni testamenti : mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.* Si quis autem aliquid diminueret, vel immutaret de forma consecrationis Corporis et Sanguinis, et in ipsa verborum immutatione verba idem non significarent, non conficeret Sacramentum. Si vero aliquid adderet quod significationem non mutaret, conficeret quidem, sed gravissime peccaret.

2. Si Celebrans non recordetur se dixisse ea, quae in consecratione communiter dicuntur, non debet propterea turbari. Si tamen certo ei constet, se omisisse aliquid eorum quae sunt de necessitate Sacramenti, id est, forma consecrationis, seu partem, resumat ipsam formam, et caetera prosequatur per ordinem. Si vero valde probabiliter dubitet se aliquid essentielle omisisse, iteret formam saltem sub tacita conditione. Si autem non sunt de necessitate Sacramenti, non resumat, sed procedat ulterius.

VI.

DE DEFECTIBUS MINISTRI.

Defectus ex parte ministri, possunt contingere quoad ea, quae in ipso requiruntur. Haec autem sunt : In primis intentio, deinde dispositio animae, dispositio corporalis, dispositio vestimentorum, dispositio in ministerio ipso quoad ea, quae in ipso possunt occurrere.

VII.

DE DEFECTU INTENTIONIS.

1. Si quis non intendit conficere, sed delusorie aliquid agere: item si aliquae Hostiae ex oblivione remaneant in Altari, vel aliqua pars vini, vel aliqua Hostia lateat, cum non intendat consecrare nisi quas videt: item si quis habeat coram se undecim Hostias, et intendat consecrare solum decem, non determinans quas decem intendit: in his casibus non consecrat, quia requiritur intentio. Secus si putans quidem esse decem, tamen omnes voluit consecrare quas coram se habeat: nam tunc omnes erunt consecratae: atque ideo quilibet Sacerdos talem semper intentionem habere deberet, scilicet consecrandi eas omnes, quas ante se ad consecrandum positas habet.

2. Si Sacerdos putans se tenere unam Hostiam, post consecrationem invenerit fuisse duas simul junctas, in sumptione sumat simul utramque. Quod si deprehendat post sumptionem Corporis et Sanguinis, aut etiam post ablutionem, reliquias aliquas relictas consecratas, eas sumat sive parvae sint, sive magnae, quia ad idem sacrificium spectant.

3. Si vero relictas sit Hostia integra consecrata, eam in Tabernaculo cum aliis reponat: si hoc fieri nequit, sequenti Sacerdoti ibi celebraturo, in Altari supra Corporale decenter opertam, sumendam una cum altera, quam est consecraturus, relinquat: vel si neutrum horum fieri possit, in ipso Calice, seu Patena decenter conservet, quousque vel in Tabernaculo reponatur, vel ab altero sumatur: quod si non habeat quomodo honeste conservetur, potest eam ipsemet sumere.

4. Si intentio non sit actualis in ipsa consecratione propter evagationem mentis, sed virtualis, cum accedens ad Altare intendat facere, quod facit Ecclesia, conficitur Sacramentum, etsi curare debet Sacerdos, ut etiam actualem intentionem adhibeat.

VIII.

DE DEFECTIBUS DISPOSITIONIS ANIMAE.

1. Si quis suspensus, excommunicatus, degradatus, irregularis, vel alias canonice impeditus celebret: conficit quidem Sacramentum, sed gravissime peccat, tam propter Communionem, quam indigne sumit, quam propter executionem Ordinum, quae sibi erat interdicta.

2. Si quis habens copiam Confessoris celebret in peccato mortali, graviter peccat.

3. Si quis autem in casu necessitatis non habens copiam Confessoris, in peccato mortali absque contritione celebret, graviter peccat. Secus si conteratur: debet tamen, cum primum poterit, confiteri.

4. Si in ipsa celebratione Missae Sacerdos recordetur se esse in peccato mortali, conteratur cum proposito confitendi, et satisfaciendi.

5. Si recordetur se esse excommunicatum, vel suspensum, aut locum esse interdictum, similiter conteratur cum proposito petendi absolutionem. Ante consecrationem autem in supradictis casibus, si non timetur scandalum, debet Missam incoeptam diserere.

IX.

DE DEFECTIBUS DISPOSITIONIS CORPORIS.

1. Si quis non est jejunus post mediam noctem, etiam post sumptionem solius aquae, vel alterius potus, aut cibi, per modum etiam medicinae, et in quantacumque parva quantitate, non potest communicare nec celebrare.

2. Si autem ante mediam noctem cibum aut potum sumpserit, etiamsi postmodum non dormierit, nec sit digestus, non peccat : sed ob perturbationem mentis, ex qua devotio tollitur, consulitur aliquando abstinendum.

3. Si reliquiae cibi remanentes in ore transglutiantur, non impediunt Communionem, cum non transglutiantur per modum cibi, sed per modum salivae. Idem dicendum, si lavando os, deglutiatur stilla aquae praeter intentionem.

4. Si plures Missas in una die celebret, ut in Nativitate Domini, in unaquaque Missa abluat digitos in aliquo vase mundo, et in ultima tantum percipiat purificationem.

5. Si praecesserit pollutio nocturna, quae causata fuerit ex praecedenti cogitatione, quae sit peccatum mortale, vel evenerit propter nimiam crapulam, abstinendum est a Communionem et celebratione, nisi aliud Confessario videatur. Si dubium est an in praecedenti cogitatione fuerit peccatum mortale, consulitur abstinendum, extra tamen casus necessitatis. Si autem certum est non fuisse in illa cogitatione peccatum mortale, vel nullam fuisse cogitationem, sed evenisse ex naturali causa, aut ex diabolica illusionem, potest communicare et celebrare ; nisi ex illa corporis commotione tanta evenerit perturbatio mentis, ut abstinendum videatur.

X.

DE DEFECTIBUS IN MINISTERIO IPSO OCCURRENTIBUS.

1. Possunt etiam defectus occurrere in ministerio ipso, si aliquid ex requisitis ad illud desit; ut si celebretur in loco non sacro, vel non deputato ab Episcopo, vel in Altari non consecrato, vel tribus mappis non cooperto: si non adsint luminaria cerea: si non sit tempus debitum celebrandi, quod est ab aurora usque ad meridiem communiter: si Celebrans saltem Matutinum cum Laudibus non dixerit: si omittat aliquid ex vestibus sacerdotalibus: si vestes sacerdotales et mappae non sint ab Episcopo, vel ab alio hanc habente potestatem benedictae: si non adsit Clericus, vel alius deserviens in Missa: vel adsit qui deservire non debet, ut mulier: si non adsit Calix cum Patena conveniens, cujus cuppa debet esse aurea, vel argentea, vel stannea: non aerea, vel vitrea: si corporalia non sint munda, quae debent esse ex lino, nec serico in medio ornata, et ab Episcopo, vel ab alio hanc habente potestatem benedicta, ut etiam superius dictum est: si celebret capite cooperto sine dispensatione: si non adsit Missale, licet memoriter sciret Missam, quam intendit dicere.

2. Si Sacerdote celebrante, violetur Ecclesia ante Canonem, dimittatur Missa: si post Canonem, non dimittatur. Si timeatur incursus hostium, vel alluvionis, vel ruina loci ubi celebratur, ante consecrationem dimittatur Missa, post consecrationem vero Sacerdos accelerare poterit sumptionem Sacramenti, omissis omnibus aliis.

3. Si Sacerdos ante consecrationem graviter infirmetur, vel in syncope incidit, aut moriatur, praetermittitur Missa. Si post consecrationem Corporis

tantum, ante consecrationem Sanguinis, vel utroque consecrato id accidit, Missa per alium Sacerdotem expleatur ab eo loco, ubi ille desiit, et in casu necessitatis etiam per non jejunum. Si autem non obierit, sed fuerit infirmus, adeo tamen ut possit communicare, et non adsit alia Hostia consecrata, Sacerdos, qui Missam supplet, dividat Hostiam, et unam partem praebeat infirmo, aliam ipse sumat. Si autem semiprolata forma Corporis obiit Sacerdos, quia non est facta consecratio, non esset necesse ut Missa per alium suppleatur. Si vero obierit semiprolata forma Sanguinis, tunc alter prosequatur Missam, et super eundem Calicem repetat integram formam ab eo loco, *Simili modo postquam coenatum est*, vel posset super alium Calicem praeparatum integram formam proferre, et Hostiam primi Sacerdotis, et Sanguinem a se consecratum sumere, ac deinde Calicem relictum semiconsecratum.

4. Si quis extra hujusmodi casus necessitatis, integra Sacramenta non sumpserit, gravissime peccat.

5. Si musca, vel aranea, vel aliquid aliud ceciderit in Calicem ante consecrationem, projiciat vinum in locum decentem et aliud ponat in Calice, misceat parum aquae, offerat, ut supra, et prosequatur Missam: si post consecrationem ceciderit musca, aut aliquid ejusmodi, et fiat nausea Sacerdoti extrahat eam et lavet cum vino, finita Missa comburat, et combustio ac lotio hujusmodi in sacrarium projiciatur. Si autem non fuerit ei nausea, nec ullum periculum timeat, sumat cum Sanguine.

6. Si aliquid venenosum ceciderit in Calicem, vel quod provocaret vomitum, vinum consecratum repo-

nendum est in alio Calice, et aliud vinum cum aqua apponendum denuo consecrandum: et finita Missa, Sanguis repositus in panno lineo, vel stuppa tamdiu servetur, donec species vini fuerint desiccatae, et tunc stuppa comburatur, et combustio in sacrarium projiciatur.

7. Si aliquod venenatum contigerit Hostiam consecratam, tunc alteram consecret, et sumat eo modo, quo dictum est, et illa servetur in Tabernaculo loco separato, donec species corrumpantur, et corruptae deinde mittantur in sacrarium.

8. Si sumendo Sanguinem, particula remanserit in Calice, digito ad labium Calicis eam adducat, et sumat ante purificationem, vel infundat vinum et sumat.

9. Si Hostia ante consecrationem inveniatur fracta, nisi populo evidenter appareat, talis Hostia consecretur: si autem scandalum populo esse possit, alia accipiat, et offeratur: quod si illius Hostiae jam erat facta oblatio, eam post ablutionem sumat. Quod si ante oblationem Hostia appareat confracta, accipiat altera integra, si citra scandalum, aut longam moram fieri poterit.

10. Si propter frigus, vel negligentiam, Hostia consecrata dilabatur in Calicem, propterea nihil est reiterandum, sed Sacerdos Missam proseguatur, faciendo caeremonias, et signa consueta cum residua parte Hostiae, quae non est madefacta Sanguine, si commode potest. Si vero tota fuerit madefacta, non extrahat eam, sed omnia dicat, omittendo signa, et sumat pariter Corpus et Sanguinem, signans se cum Calice dicens: *Corpus et Sanguis Domini, etc.*

11. Si in hieme Sanguis congeletur in Calice, in-

volvatur Calix pannis calefactis: si id non proficeret ponatur in ferventi aqua prope Altare, dummodo in Calicem non intret, donec liquefiat.

12. Si per negligentiam aliquid de Sanguine Christi ceciderit, si quidem super terram, seu super tabulam lingua lambatur, et locus ipse radatur quantum satis est, et abrasio comburatur: cinis vero in sacrarium recondatur. Si vero super lapidem Altaris ceciderit, sorbeat Sacerdos stillam, et locus bene abluatur, et ablutio in sacrarium projiciatur. Si super linteum Altaris, et ad aliud linteum stilla pervenerit: si usque ad tertium: linteamina ter abluantur ubi stilla ceciderit, Calice supposito, et aqua ablutionis in sacrarium projiciatur. Quod si in ipso solum Corporali, aut si in vestibus ipsis Sacerdotalibus ceciderit, debet similiter ablui, et ablutio in sacrarium projici. Si in substrato pedibus panno, vel tapeto, bene abluatur, ut supra.

13. At si contingat totum Sanguinem post consecrationem effundi, si quidem aliquid vel parum remansit, illud sumatur, et de effuso reliquo Sanguine fiat, ut dictum est. Si vero nihil omnino remansit, ponat iterum vinum et aquam, et consecret ab eo loco: *Simili modo postquam coenatum est, etc.*, facta prius tamen Calicis oblatione, ut supra.

14. Si Sacerdos evomat Eucharistiam, si species integrae appareant, reverenter sumatur, nisi nausea fiat: tunc enim species consecratae caute separentur, et in aliquo loco sacro reponantur, donec corrumpantur, et postea in sacrarium projiciantur. Quod si species non appareant, comburatur vomitus, et cineres in sacrarium mittantur.

15. Si Hostia consecrata, vel aliqua ejus particula

dilabatur in terram, reverenter accipiat, et locus ubi cecidit, mundetur, et aliquantulum abradatur, et pulvis seu abrasio hujusmodi in sacrarium immittantur. Si ceciderit extra corporale in mappam, seu alio quovis modo in aliquod linteum, mappa vel linteum hujusmodi diligenter lavetur, et lotio ipsa in sacrarium effundatur.

16. Possunt etiam defectus in ministerio ipso occurrere, si Sacerdos ignoret ritus et caeremonias ipsas in eo servandas, de quibus omnibus in superioribus Rubricis copiose dictum est.

LAUS DEO

ET BEATISSIMAE VIRGINI MARIAE SINE LABE CONCEPTAE

BEATOQUE IOSEPHO SPONSO EIUS

AC SANCTO VINCENTIO A PAULO VIRO APOSTOLICO

CLERI UNIVERSI PATRONO AMANTISSIMO.

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(ABBREVIATIONS—N. = Note ; p. = Paragraph.)

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